OR

Doomes-day drawing nigh,

With Thunder and Lightening to LAWYERS

In an *Alarum*

For *New Laws*, and the *Peoples Liberties* from the *Norman* and *Babylonian* Yokes.

Making Discoverie

Of the *present* ungodly *Laws* and *Lawyers* of the *Fourth Monarchy*, and of the approach of the *FIFTH*; with those godly *Laws*, Offices and Ordinances that belong to the *Legislative Power* of the Lord Jesus.

SHEWING

The *Glorious Work* Incumbent to *Great Discipline*, (once more) [illegible] before the *Parliament*, *Lord General*, *Army* and *People* of *England*, in [illegible] of Christ and his Monarchy.

Humbly [illegible] by JOHN ROGERS, *an unfeigned Servant* of Christ, [illegible] Common-wealth in the [illegible] Rights, Laws and Liberties, *last many years*.

Fond of Deceit is sweet to a man, but afterwards his mouth [illegible] *Prov.* 20. 17.

Whoso stoppeth his [illegible] the cry of the poor, he [illegible] *Prov.* 21. 13.

They are [illegible] and [illegible], they are all Corrupters, the [illegible] [illegible] the fire, the Founder [illegible] [illegible] *Jer.* 6. 28. 29.

[illegible]

[illegible] *Lawyers* [illegible] [illegible] *Worlds*, [illegible] [illegible]

Consideratio, Ratio, Fides, [illegible]

[illegible] Medicus, [illegible]

[illegible] Astrologia, [illegible]

[illegible]

[illegible]

To the Right Honourable

The Lord Gen. CROMVVEL,

The Peoples Victorious Champion in *England*, *Ireland*, and *Scotland*.

My Lord:

HIS EXCELLENCY *the Lord* Jesus *hath sent out his* Summons *to other* Nations *also, and the* Blade *of that* Sword (*whose* handle *is held in* England) *will reach to the very Gates of* Rome *ere long, but by what* * Instruments *we know not, yet for* what end *we know*, Psal. 72. 2. 4. 13. *viz.* to breake in peeces the oppressor, and to deliver the poore and needy, *yea to* spoile the weak-hearted, and be more excellent then the (*mightiest*) mountains of prey, *Psal.* 76. 4. 5. *this shall goe on* till all the earth be filled with his glory. *Now my* Lord, *hitherto he hath* honoured *you in his* War, *let him also doe so in his* Work *which the* War *hath made way for, viz.* in throwing down of Tyranny *and* Oppression, *which as* you *have begun to doe, so this* Treatise *hath unavoydable reference to* your Selfe, *to carry on; as our* Conquerour *upon* Christs *and the* Common-wealths *account, and not upon your* owne. *Therefore are the* eyes *of* thousands *upon you, to see what you will doe for their* safety *and* freedome, *according to the just* Rights *and* Liberties *of the* People *of this* Nation, *which they had before the* Norman Tyranny *and* Conquest; *for it is far better for us* (my Lord) *now to* hang *us, then not to* help us *against these unsufferable* Lawes *and* Lawyers, *which rob us of* Justice

* Pag. 131. There is a Prediction which sayes, a *C.* shal sound within the wals of *Rome*.

and righteousnesse, as it is obvious *in the* Treatise; *whiles not one honest man in* England *dares* justifie *them, the* mouthes *of* all *are open against them, which like* doores *without* Lock *or* Key *can scarce be shut* close *againe till there be an alteration.* Jethro's *counsell to* Moses (*my Lord*) *concernes you, in* Exod. 18, 19. Hearken and I will give thee counsell, and God shall bee with thee, be thou for the People to God-ward, that thou mayst bring their causes to God, &c. *we beseech you hearken to the* inexorable (*yea inexuperable*) cryes *and calls of the* Communalty *for godly* Lawes; *and for* justice *upon the* usurping *proud* Lawyers, *for their lying*, perjury, *and* treachery (*which is according to the* Statute, *and good* Lawes *punishable.*) *It is without* malice *to a* man *of them, and meerly out of* Conscience *to ingage against sin, and enemies to* Christ *and this* Common-wealth, *that I must make such a* Character *of them as I doe; it may be I speake* spiritfully (*yet not spightfully*) *though* oppression makes a wise man mad, (*sayes* Salomon) Eccles. 7. 7. *and indeed if it be* madnesse *to ingage against* Sinne, *I will be so, for* Si natura negat, facit indignatio versum; *but here's no need of* Passion, *seeing* Piety *preaches, yea the* light of Nature *presses these lines against that* sinfull Society, *yea the* τὸ λαμπρότατον τῆς φύσεως δίκαιον *calls for it. The* Ægyptian Hieroglyphick *for* Legislative Power *was* oculus in sceptro, *but ours had need to be* oculus in ense, *the* eye *in the conquering* Sword *of the people*; I *meane, first a* full eye *to looke* πρόσω καὶ ὀπίσω, *backward and forward, with an open* Prospect *into the* Peoples Liberties *and advantages for their safety and freedome; and then an* able quick eye *to deliver the* People *from* oppressors, *and to defend them in their owne* rights. *And indeed* (*my Lord*) *we would have no Law,* Nisi lex oculata, *but that* Law *which sees* how, *and* what, *and to* whom *to administer* in æquilibrio, *in* justice, *whilst many of our* Lawes *are the flawes of this* Common-wealth: *for as* Plutarch *sayes,* Turpe præceptum non est lex, sed iniquitas. *The* Chineses *would perswade us, that they* only *see with two* eyes, *and other* Nations *but with one. O that we could convince our* Neighbour Nations *now by our* Lawes *and* Government, *that we see with* both eyes, *for our* selves *and* friends *too* (*if need be!*) *wherefore let us fall to their* τὰ πρῶτα κατὰ φύσιν καὶ μετὰ φύσιν, *let us worke, and*

Mirror of Just. p 230. & p. 60.

watch for Christs Monarchy, *which is now upon the* borders! *and be sure to keep in the* Kings (*Christs*) Road, *for that is safest.* Israels Omen *of going on against his* enemies *was*, 1 Chron. 14. 15. *the* voyce *in the* top *of the* trees; *and this is* ours *also, viz. the* voyce of God *as in* Primitive times, *and in the* top-ages *of the* Church; *for his* Spirit *is mighty, and* growes great *every day: and when the* enemy shall be like a Floud, the Spirit of the Lord shall lift up a standard against them, *Isa.* 59. 19. *and why? see* Isa. 31. 3. *the Lord Gods* greatest worke *in these dayes is* Spirit-worke, *and none will be found fit to be* imployed *in it, but such as are spirited* for it, *by the* Holy Spirit; *for then our* Warres *will be* holy Warres, *our Lawes* holy Lawes, *our Parliaments* holy Parliaments, &c. *and not before. Wherefore my Lord, for* Christs sake *minde, and* finde *out what your* worke *is! you have not* done all *yet, for now you have* won *us, you must* wall *us with the good and wholsome* Lawes *and* Liberties *of the People, as we were before the* Norman invasion, *or rather as* Israel *of old*, Deut. 6. 1. *or else* Gog *will arise, who sayes in his presumption*, I will goe to the Land of unwalled Villages, I will goe to them that are *at* rest. *It is dangerous indeed* (*now*) *to sit still, seeing the* Wheele *full of* eyes *is in his* swiftest motions, *and may* (*without heed*) run *upon us and* ruine *us. The* Devils *designe is to make the* most able *and eminent* Instruments *useless by* idlenesse, *when the* greatest worke *is to doe*; *as one sayes of the Crab, that seeing the* Oyster *gape, he throwes in a* little stone *which hinders it from shutting againe*; *so am I* (*and* hundreds *beside*) suspicious, *least* Sathan *should deale with them that now* sit *still*, and *gape about* (*as if they had nothing to do*) *by throwing them some temptations or other, to stay them here* behinde, *in* purchases, preferments, *or pleasures, and make them loose their work and* opportunity. *O it is sad! if it be so; for the best Birds*, dum morantur in nidis, *doe moult and loose* feathers. *But* (my Lord) *hark! the* Trumpet *sounds! and* Christ *is coming in* great glory! *arise, and to your* worke! — *It is not* notions *of* Philosophy, *nor* Principles *of* Policy *which will give us to* see *this*; *for in* Philosophy *what is so* dark *as* light? *and the* Sun *which one would thinke most evident to be* seen, *is* hardest *to be* looked *on*; *and so is this* glorious approach *of* Christ, *and his* Fifth Monarchy. *But* Eagles *see better*

Robinson, on Gen. 49.

ter then Owles. *The Lord* Jehovah (*then*) *make you* Eagle-eyed, *and* Eagle-winged *in this* worke *which you have to doe for* Christ, *and this* Common-weale. Cicero *expected extraordinary* knowledge *and* practise *from his* Son, *because of his conversing and living with* Cratippus; *no lesse doe* wise men *looke for from you* (my Lord) *for that you are so conversant with the* Occurrences *of these* times *and* seasons, *and that so eminently too, and* live (*as we hope*) *so much* with Christ, *and for* Christ: *yet we know a* man *may have* good cards, *but loose the* game *by* playing *ill. But* (my Lord) *I leave you to that Spirit which gave* Daniel *skill*, Dan. 9. 22. *and* Ioshua *courage*; *the same* wisdome *that* tels *us*, He that understands is of an excellent spirit; *tels us also*, That the Prince who wants understanding, (*i. e.*) *in the things of God, according to the* season *of his* government) *is* also a great oppressor. *Wherefore my Lord, I beseech you*, contemne not *the* Clock *that tels you how the* time *passes*; a meane Herauld *may goe on* great errands, *and on this* errand *he is contented to be* mean & contemptible, *who is sent to you, and prays* unfainedly *for you, that you may never be set aside, but be of* singular use (*yet*) *in this* Generation, *and then, and not till then, rest from all your* labours, *as* David *did*. Acts 13. 36. *The* Sword *of the* Lord *and of* Gideon *together, gets the loud* suffrage *of your suffering*,

From my Study the 8th. *Month*, 20th. *day*, *Tho. Apostles.*

Yet your (heartily) humble Servant in the service of our Lord Iesus,

JOHN ROGERS.

To the Reader of any Faculty whatsoever, in the *Commonwealth* of *ENGLAND*.

SIR,

WHat is your *Profession*? ---Be what thou wilt, I professe that this *Treatise* concernes thee, and bids thee beware of a fall. Hold fast! especially if thou art any of the *Supreame*. For he that ventures to fall *from above*, with hopes to bee catched below, may hap to be *dead* ere he come to *ground*; this is *sat sapienti, a Word to the wise*. Therefore, with humility and love to you.

1. To Parliament-men.

1. Are you a *Parliament man*? mind your *worke* then, and the *Fifth Monarchy*; or else the *stone*, *Dan.* 2. and the *wheel*, *Ezek.* 1. may hap to *minde* you, and *grind* you too. Righteous men know their *work* of the *Generation* they live in, *Gen.* 4. 20, 21. 22. *Gen.* 6. 9. *Act.* 13. 36. So did *Abraham*, *Noah*, *Moses*, & *Aaron*, *David*, *Daniel*, *Nehemiah*, and *Ezra*, and all men whom the Lord *anointed* and *appointed* to *govern*. And so will you, if you be of God for *good* to this *Generation*. Your *worke* so absolutely *incumbent* is *obvious* to every discerning *eye*, the *neglect* of which, (if you be guilty) I fear lest it should be more *fatall* to you then to the last Parliament (if that be true in 1 *Sam.* 15. 26, 28. and 16. 14.) and may hap to throw you aside as well as your *Predecessors*, and others in all *ages* that have (through *carnall Reason* and *Policy*) laid aside their *worke* and *duty*. Now I doe *declare* to all that heat or read this *Treatise* (and will if my life were on it) that your worke is about the *Lawes* and *Tithes*, to strip the *Whore* both of her outward *Scarlet-array*, and to rend the *flesh* off of her *bones*, by throwing down the *standing* of *Lawyers*, and *Priests*. It is not enough

enough to change some of these *Lawes*, and so to *reforme* them (as is intended by most of you) according to the *rule* of the *Fourth Monarchy*, which must all to peices; O no! that wil be to poore *purpose*, and is not *your worke* now, which is to provide for the *Fifth*, as chap. 5. by bringing in the *Lawes of God* given by *Moses* for *Re-publique Lawes* (as well as the *Lawes of God* given by *Christ*, which must in for *Church Lawes*) *Isa.* 26. 13. *Mark* 10. 42. so that seeing the *Law-booke* of *God*, which hath been lost so long, is now found againe, therefore like *Josiah*, in 2 *King.* 22. 12, 13. *Command that the Lord be sought to about it, lest the wrath of God be kindled for not hearkening to the words in that Booke*, and *cause these Lawes of God* (as chap. 23. 2, 3. *to be restored and read* (as he did) *in the eares of all the people, that the people may be subject to those Lawes*; and then the Lord wil *blesse* you as he did *Israel*: But if you doe it not, (I feare) you wil be found to *neglect your worke* and *opportunity* for God and *Christ*. Why are there so many perplexable *cares* about the *Lawes*? Hath not God given you a *Booke* of *Lawes* ready to your hand? and can men make *Lawes* better then God? then if *Moses* dare not set up any other *Lawes* but those *given* of *God* for the *State*, or *Politicke Government*, how dare you? Now *God* hath brought you out of the house of *Ægypt*, shal the *Ægyptian* (or *Norman*) Heathenish *Lawes* yet rule you? O God forbid! Wherefore seeing you have Gods *Law-booke* before you, if you *lay it aside*, and take up *mens* before it, it wil not be well *taken* I promise you: therefore the *Lord open your eyes* both as to the *Lawes* and *Tithes*, and that you may *looke before you leap*, It wil appeare *this is* your Generation-work.

Proved, 1. By the call you have to it.

1 By the variety of *Providences*, and *Dispensations* of God which declare it, and have *called* you to doe it, *Micha* 6. 9. *The Lords voyce cryeth*, the *voyce of the Lord from the City* (for all that *common*, or *corrupt Counsel-Petition* put in for *Tithes*, *August* last, which was not *the voyce of the Lord*, but the *voyce of the Lady*, the *Queen* that sits on the *Scarlet-coloured Beast* full of *Blasphemies*, Rev. 17. 3. abusing the most *precious Saints* and *Servants* of Christ with a subtil *insinuation* of *Jesuits*, and the like; but it is wel knowne they were put on to it by the

High

High Priests of this City, some of whose names I have by me) so that the *Lords voyce from the Temple*, yea and the *voyce of the Lord, that rendreth recompence to his enemies*, Isa. 66. 6. calls upon you; yea that *extraordinary voyce* which cast the others out of *Parliament* that neglected this *worke*, and which hath *called* you in to doe it, and as *David* sayes, *Psal.* 18. 13 the *Highest hath given his voyce*, or *lifted* it up, for all to *see*, that he is against these *Lawyers* and *Priests*.

2 The *loud* and *longing* expectations of the *People* tell you, this is your *worke*, and for this you are *entered* into the *Government*, as appeareth in chap. 4. & 5. and how *grievous* it wil be to *frustrate* the *expectations* of the *wise*, holy, and *understanding* people of this Nation, *judge* ye. 2. The Peoples expectation.

3 This *worke* is the *greatest* (and may be the most *glorious worke*) as yet *before* you; and therefore to neglect it, is of the most *grievous consequence*, 1 Sam. 15. 23. Numb. 14. 29. Rom. 11. 20. though it is true, if yee be found *faithfull* in this *little*, yee shal have much *more glorious* things for *Christ*, and against *Antichrist* set before you, before you have done, which the *Lord* wil *honour* you with, but else not. 3. The worth of the work.

4 This *worke* must be *done* (in order to *Gods designe* for *Christ*, and against *Antichrist*) either by *you* or some *others*, *Hest.* 4. 14. Now it being so eminent a *service* for *Jesus Christ* and the *Common-weale*, to throw downe the *tyranny*, *usurpation*, and *oppression* of the *Norman* and *Babylonian yokes*, viz. *Termes* and *Tithes*, *Lawyers* and *Priests*; O take heed, how you neglect so noble a *worke!* to the *obstructing* (as much as you may) Gods *designe*, which if you doe, wil light *heavie* on you one day. But if you be couragious, and constant, and quicke, and carefull in your *worke* now before you, God wil honour you *further*, and *Gabriel* shall give you the peculiar *Title* of, the *Parliament* GREATLY BELOVED of *God*, Dan. 9. 21, 22, 23. & 10. 11. 19. then *God* wil *stand by you* (if you stick so *close* to *him*) and *blesse* you *extraordinarily*, both with *Publick* and *Personall deliverances*; else remember your *Predecessors*: *where* are *they?* 4. The necessity of it.

How the Parliament may be glorious before God and men.

But as to *Tithes* there be many *objections*; for so many *Parliament-men* have *impropriate Tithes*, that it is not likely Tithes.

to *stub* up all at *once*. If so, say I, how did *Cyrus* get over the *deep river* with his *Army* (to besiege *Babylon*) that seemed impossible, and *impassible*, but by *dividing* it, and cutting it out into *diverse*, and so soaking or draining out the water into many *branches* made it low, and easily *foardable*. Thus (if there be no help for it) let them *divide* this *deep* thing into the *Tithes* of the *Clergy* and *Laisty* (as they call them) and get over the first *branch* against *Babylon*; i. e. to take away *Tithes* as from the *Clergy*, and out of the hands of the *corrupt people*, who as long as they have *maintenance* in their hands will keep up the *Popish*, Sottish, *Antichristian Clergy*, and *Service-book Readers* about the *Nation* as they doe. But if that *prevaile* not, then let them give us a *Hearing*, and as much liberty to *speake* what we can *against them*, as the *Clergy*, with their *Lawyers* have had to *speake* for them; and if we shew not more *Reason*, and *Religion* ꝙo to cast them downe, then all the *Pack* of *Preists* or *Lawyers* in *England* can to *keepe* them up, let them *stand*; else fal like a *Mil-stone*, though they make a *great noise*. O that the *Parliament* would goe on apace with this *Publique work*, that is upon them, i. e. Of *Lawes* and *Tithes*, least they be laid aside, or which is worse, as that part of the *Fourth Monarchy* too, which must be *crushed* and *crumbled* by the entrance of the *Fifth*: else I feare (as well as *hundreds* more) a *Blast*, or a *Blow* ere long, and mark it.

Obj. But you being a *private* man are too *bold* to correct *Parliament-men* as you doe.

Ans. No, it is my *duty* thus to doe; which *Panormitanus* a learned *Lawyer* (himselfe) sayes, *That one poore simple Layman* (ergo, a *Minister*) that *brings Gods Word with him, is more to be regarded then a whole Parliament, or Councell without it.* And my most honoured *Predecessor* Mr. *Iob. Rogers* Proto-Martyr, in cursed Queen *Maries* dayes, *testified* to this with his *blood*, (who hath led me the *way*) when this very *Objection* was made him by the *Bishop of Winchester*, and so p. 124. Col. 2. he sayes, *That with the Word of God be alone was to be heard against the WHOLE PARLIAMENT, and that the Lawes of men might not rule the Word of God, but they are all to be discussed, tried, and judged thereby, and whether* (sayes he) *my Conscience, nor any mans*

Extra de Appel cap. significasti.
Fox, vol. 3. p. 122. col. 2. & 124.

must be satisfied with such Lawes of Parliament as disagree from Gods Word. This I *witnesse* too with that *holy Martyr*, were my *life* on it as his was; and though many of the *Parliament* are offended with me, yet I must not, nor will I *budge* or shrinke *back* to bear my *testimony* to them. But thus farre for *such*.

Secondly, Art thou a *Member* of the *Army* that art the *Reader*? let me *tell* thee, thou wilt not lye *quiet* long; for *God* hath a *worke* to doe yet *by thee*, or *upon thee*! and such men must not be *idle* in this *age*. Remember *Alfreds* resolution:

Si modo Victor eras, ad crastina bella pavebas,
Si modo Victor eras, ad crastina bella parabas.

2. To Army-men.

To the other side the water, away Sirs! and helpe your Brethren *beyond Seas*, but forget not your *work* at *home*, i. *e.* to make us *free*; as chap. 3. *And then the Lord shall utter his voyce before his Army, for his Camp is very great, Joel* 2. 11. or else *cursed* is he that doth the Lords work by *halves*.

Thirdly, Are you a *Merchant*? your *turne* is come too now, for the Lord hath *given out his Commandement* against the *Merchants and their Ships*, Isa. 23. 11. and their time to *lament* is now come, and your *greatest Trade* by Sea must be to tell of the *Judgement* that is coming upon *Babylon*; they shall weep and *waile* over her, and as many as *Trade by Sea shall see the smoke of her burning*, Rev. 18. 11. 17, 18. therefore it is time (now) to leave off *buying* her *Merchandize*, ver. 11. and to carry newes to all *Nations* of that *worke* which is begun in *England*, to the lifting up of *Christ* and his *Kingdom*, against all that stands in the way; and bid them *make haste out of Babylon*, for her *houre* is come, and *Judgement* is begun; let this bee your *Newes* to all your *Friends in forreigne parts*, sent in Post out of *Christs* Royal *Exchange*.

3. To Merchant-men.

Fourthly, Are you a *Minister*? I must tell you then, the *Times* will be *terrible* to your *Function* and *Faction*; for the *Clouds* wil burst out with a *Thunder-bolt* ere long against the *Nationall Ministery* and their *maintenance*.

4. To Clergy-men.

1 Their *Ministery*; the *foundation* of them wil be rent up by the *roots* in this *Fifth Monarchy*, which will lay open the

1. Their Ministry. Ezek. 3. 14.

lewdnesse of them; 1. In their *Ordination*. 2. *Dispensation*.

1. Your Ordination.

1. In your *Ordination*, as *Antichristian*, whiles they make that Ceremony, or *Ferme nihil* (as *Chrysostom* cals it) of *imposition of hands*, to give *essence* to it; and whiles they take it from an *usurped Power*, whether in *Prelates* or *Classes* (that have no more *right* then the *Pope* himselfe had to *ordaine*) and receive it not from the true *Church* of *Christ*; and whiles they with the *Papists*, *Bel. de Ordin.* in an *Antichristian* order, (i. e. contrary to *Christs order* and *rule* left in the *Gospel*) receive it before a *Call* and *choise*; this is *obvious* to every one, how they *Ordinationem præponunt vocationi & electioni*, which is *disorderly* and *Popish*. See *Rutterf.* chap. 15. pag. 265. as tending to give them a *Jus in re* before a *Jus ad rem*, a *right* in the thing, before they prove they have *right* to it, by the orderly *Call*, choise, and *acceptation* of a *Church* of Christ; till which (I say) they have not the *essentials* that belong to *Ministers* of *Christ* in *Call*, but are palpably *Popish*, and *Antichristian* in their *Ordination* both for *matter* and *forme*, and at best but *Priests*.

2. In your dispensation.

2 In your *Dispensation*, they are so unfit for the *Ministry* of the *New Testament*, that quite contrary to the rule, 2 *Cor.* 3 6. (*Who hath made us able Ministers of the New Testament, not of the Letter but of the Spirit*) they are *Ministers*, not of the *Spirit* (which they spit at) but of the *meer Letter*; and such only are your *Orthodox* men that are *litterall* Preachers, though *unable* in the *Scriptures*, and *ministrations* of the *Spirit*. But the truth is, we finde few of *Paul's able* or *Orthodox* Ministers, i. e. of the *Spirit* in our dayes, that preach the *hidden wisdome of God in a mysterie*, as the *hidden Gospel of Christ*; and whiles the *Learned Doctors* and *Rabbins* (like the *Pharisees*) will be laid aside (for their *stumbling* at Christ (now) in the *Spirit*, counting him in the *spirit* an *Impostor* too) some *poore Babes* and *Fishermen* shall be fitted for his *worke* in the *Spirit*; when as it shall be a higher *degree* to commence the *lowest* in the *Spirit*, then the *highest* Doctor in the *Universities*; and then shall a *Minister of the Spirit* say, according to the *dispensation of the Spirit given me for you*, *I am come to preach the Gospel*, Col. 1. 25. Ephes. 3. 2, 3. this look for ere long, *Sirs*!

Secondly, Their *Maintenance* which is now by *Tithes*, must tumble (ere long) to purpose. It is true, as yet this *corrupt maintenance* must stand a *little time*, to the persecution of tender *Consciences*; and of divers godly *Gospel-Ministers*, (whom I could name) some are driven (as it were) out of *England* into *Ireland*, or elsewhere, on this *Account* already. It is true too, that the *Lawyers* are so much obliged to them for *letting* them live so by sinne, in *cheating*, oppressing, and *lying* (without reproofe) that in requitall they *plead* for the *Ministers* to live by *Tithes* and *Oppressions*, &c. I confesse I was occasionally the fourteenth day of the *seventh Month* at the *Committee* for *Tithes* in the *Chequer Chamber*, where was a rude *rabble*, and amongst them many *Lawyers*, and *Ministers*, of the *City* and *Country* too, to tugge for *Tithes*; and finding *liberty* given to any that would speak, I being desired so to doe by some *Parliament-men*, I accepted of the *Call*, for that I could not in Conscience be *silent*, seeing I had such a season to make my blow at *Antichrist*, and to speake for *Christ*; but finding that the *liberty* was limited to what could be said, as to, or against their *Propriety* by the *Law*, I only laid a *foundation* for a future *Discourse*, which I tooke up the sixteenth day; and because Master *Jacob* (being of a like *complexion* and constitution in *Principles* with the *Priests*) with the assistance of *one* of his *Brethren*, that *foule-mouthed*, scandalous *fellow* of *Garlick-Hith*, censoriously and rashly *condemned* me, as full of *impertinencies* therein, although they were well rebuked for their *rough*, proud *spirits*; and the Committee took Mr. *Jacob* up sharply for his *folly*, *impertinency* and impatience, (for he wanted his *Note-booke*) yet to satisfie some of the *precious Servants* of God, I shall here insert, what I asserted.

2. Their maintenance by Tithes.

The Authors speech at the Committee. Sept. 16.

Quest. *Whether the present Clergy have right by the Laws of this Land to Tithes &c?*

The present Ministers no right to Tithes by the Law proved.

Before my answer, I premised that without *Fee*, Prefermen or *By-end*, I should offer my *judgement*, being brought hereto in a good *conscience*, as perswaded that I appeared for *Christ* against *Antichrist*, so that I would not be daunted at the *threats* of any given out against me. Then I digested my discourse into four heads-

Answ. 1. Because Canon Lawes which give the right are down.

Ans. Neg. 1. *Ab origine*, from the *Rise* of those *Common Laws* that they plead to give them this *right*, i. e. *Ecclesiasticall, Canon*, or *Christian Law* (so called) *If the Canon or Ecclesiasticall Law is down, and gives them no right, then the Common Laws which arose therefrom, are down and fallen with them.* But the *Canon Law* is downe, &c. *ergo*, The *consequence* is clear, for that *secunda lex derivatur à virtute primi moventis*, the *subordinate Law* derives vertue and life from the *Supreame*: Now that the *Common Lawes* were but *subordinate* and assistant, and that the *Cannon-Laws* were ever since the Conquest accounted the *Supreame*, there is sufficient *proofe*. *Sir H. Spelman* saies, *whosoever takes the Tithes, or Gifts bestowed on the Church, must doe it by the Laws of the Church* (*i. e. Canon-Laws*; hence we had Bishops Courts.) So Sir *Edward Cooke* sayes plainly that *by the Common Laws of England, it is evident that none but an Ecclesiasticall man hath Ecclesiasticall jurisdiction, or right to Tithes, and that by the Ecclesiasticall Laws*; yea, *de jur. reg.* p. 5. *he denies that Kings can meddle with them, being ordained thereunto* (*i.e.* according to the then *Cannons*) *by the Bishops*. And this agrees with the *Canons* in the *Lateran Councell* 1215. in *K. Johns* daies; *sub Alex.* 3 *p.* 16 *c.* 8. (which was no other then the *Popes Notary* to ingrosse that *fair* which he writ before in a *foul* copy, (which forbids *Tithes* to any, but to those, whom their *Cannons* gave a power unto, *& qui Decimas Laico in seculo manenti concesserit, est depenendus*, and he should be deposed that granted Tithes to an unordained man. Yea, *Cabilonens. c.* 18. *Qui decimas dare neglexerint, excommunicentur*: *They that neglected to pay Tithes were* (by their *Cannon Law*) *to be punished by Excommunication*; yea in another *Synod. Moguntin. c.* 7. 5. *Statuimus, ut decimæ quæ jure debentur Divino, aut lege Christiana, solvantur sine fraude. Our Law is, that Tithes which are due by Divine and Christian Law be paid without deceit.* By all this it appeares, their *Cannon-Law*, or *Christian Court* gave them their (pretended) *Right*; and *Rise* to the *Common Lawes*. So in *Synod. August, c.* 19. *Qui justas non solvant decimas, ter moniti, iis neganda communio, Those that after thrice admonition pay not their full Tithes, deny them the communion*; so that they had such *Lawes* to give them

Sir *H. Spelman, De non temerandis Eccles. p.* 119

Sir *Edw. Cooke.*

Lateran councell.

Concil. Cabil. Synod. Mog.

Synod. Mog.

Syn. Aug.

Mr. *Littleton*, for p. 1096. c. 2. & 1001. 2. 45.

their (pretended) *right*, and to punish the *refusers*, which *Prelates* punctually observed; yea *Littleton* himselfe sayes, *Sect.* 5. 28. the *Ordinaries* give the *grant of Tithes*; yea *Anno* 1538. K. *H.* 8. made this *positive Law*, That *whoever denied to pay his Tithes, should be made to doe it by the Parsons or Vicars, &c. at their Ordinaries.* Hence were such cruel *Bishops Courts*; so that the *Kings Lawes* were but to help the *Whore* herein, being *besotted* with the *wine* of her *fornication*, Revel. 17. 2. Thus wee have proved *Tithes* fallen with the Bishops *Ecclesiasticall Courts.* Revel. 17. 2.

Ans. 2. *Ex objecto*, The *Lawes* which they plead and pretend for *Propriety*, look on *such* only as were *ordained* according to the *Popish* Cannons then in force when those *Lawes* were made; but the present *Clergy* disowne those *Cannons* and Ordination, *ergo* the *Lawes* that referre thereto. That they disowne that *Ordination* and those *Cannons* none can deny, the *Presbyterians* practise an *Ordination* being openly *contrary* thereunto (though indeed as *Popish* and *foppish* as theirs.) The *major* is easily proved. Judge *Dier* quoted by Sir *H. Spelman* (Lord chiefe *Justice* of the Common Pleas) *H.* 8. *fol.* 58. *p.* 3. avers it a *horrible thing for persons* (*though religious*) to *take Tithes, and not ordained* (i. e. according to the then Cannons) *to give the Sacraments, and read Divine Service, &c.* he instances in *Appropriations*: now as we say, it is an *horrible thing* to be so *ordained*; so we say also, to take the *Tithes* which are given by the *Lawes*, and to such so *ordained*; and therefore ought to be aboliſhed. But this sayes Master *Lambert*, an eminent *Lawyer*, in his *Preamble* of Kent, *It is one of the monstrous births of Covetousnesse, that came from the man of* Rome *in the night of Superstition.* So Serjeant *Rastal* in *verbo Appropriation* sayes, *It is a wicked and unlawfull thing for any Lay-men, or one un-ordained by the Bishops to hold Tithes, &c.* So Sir *Edward Cooke* before, and the severall *Councels* say the same; and those very *Lawes* which the *Lawyers* brought before the *Committee* to plead for *Parsons right*, give *right* to none else but such so *ordained*, as their *Magna Charta*, 28 of *Edw.* 1. *c.* 13, the 27 of *H.* 8. the 31, 32. *Stat.* and the first of *Edw.* 6. *ch.* 13. *&c.* Thus it appeareth that these *Lawes* look not on this *Clergy*.

Ans. 2. Because there the Lawes look on men ordained in another manner.

Judge Dier.

Lambert.

Rastall.

Lord Cooke.

Magna Charta.

Ans. 3.

3 The end of the Law is lost by those Lawes which grant them Tithes.

Ans. 3. *A Fine*, from the *end* of all honest *Lawes* (which must be preferred before the Letter of the Lawes) viz. the *publick good and freedome* of the *People*. Those *Lawes* lye forfeited to the *State* that are against the *Publick good* and *freedome* of the *People*; but these *Lawes* for *Tithes* are against the *Publicke good* (for they are a *Publick evil*) and *freedome* of (for they are an oppression to) *the People*; therefore their *end* being voyd, they must be voyd, and lye forfeited to the State: *vide Chap.* 4.

4. The foundation of such are sand, and unsound.

Ans. 4. From the *foundation* of the *Lawes*, which ought to be the eternal Law of God, *ch.* 4. So far *Moralists* reach, as *Tully*, *Plutarch*, *Suarez*, *Plato*, *&c.* So the *School-men* say, that all *Lawes* must fetch their *radicall force* and vertue from Gods, as *Prov.* 8. 15. *By me they decree Justice*, *&c.* Now there is no *Law of God* that requires to maintaine the *Ministers* of the *Gospel* by *Tithes*, but the contrary; for *Hebr.* 7. 12. *The Priesthood being changed, the Law* (of *Tithes* that kept it up) *is changed with it.* But Doct. *Seaman* wil not that they be called *New Testament Ministers*, but he hath told the *Committee*, the *Ministers* of the *Nation* and the *State* (i. e. for *Tithes-sake*, and *Masterships* of *Colledges*) so that their *foundation-lesse* Lawes cannot stand to give them a *right*, no more then a *Caligula's Law* could, to make his Horse *Incitatus* a *Priest*. This businesse of *Tithes* the *Protestants* of old ingaged against the *Papists* in. And we shal finde the *Civil Power* hath pulled downe such *groundlesse Lawes* (as these they pretend to) of *old*; as *Constantine*, Lib. 1. tit. 14. leg. 1. who tooke away the *goods* of the *Priests*, as forfeited to the *State* for their *Idolatry*. So *Theodosius*, Leg. 5. he was *zealous* against their superstitious *Publick places* of worshipping, he required them to be joyned to his *Treasuries*. So when *Symmachus* said, O! the *Emperours* have taken away the *Priests* revenues, *Ambrose* answers, *Sublata sunt prædia*, *&c.* They *are a prey to the State, for that they did irreligiously use that, they tooke under pretext of religion*; so are *Tithes* now, which are taken under pretence of Gods *Worship* and Law, but they keep up *Idolatry*, Superstition, *Service-Booke*; hence lyes *Drunkennesse*, Malignancy and *Popery*, and what not? (that is *Antichristian*, or *Prophane*) among the Nationall *Clergy*, especially

Synod. 5 contr. Q. 6 *Constantine* tooke away Priests Revenues, and gave free gifts to Gospel Ministers. *Theodosius* pulled down their places of Worship. *Ambros.*

cially in the *Countries* a hundred or two hundred miles off. Therefore there is as much (yea more) *reason* for the down-fall of this *Devilish* (not *Divine*, as now it is) maintenance, as was for the fall of *Abbies*, Monasteries, or the like, which had as good *Lawes* to keep them up as *Tithes* now have. In *Augustines* time there was no compelling to pay *Tithes*, who was content with the 1000th. part, and to lick up the *Peoples crums* for their good. The *Bohemians* have protested against *Tithes*, in 15 *Art.* and say, *The Priests preach that men are bound to pay Tithes, but they say falsly, for there is no proof for it in the New Testament that Christ commanded it, or the Disciples tooke it, &c.* So the *Muscovites* say, *Sacerdotes ex contributione sustentantur, &c.* and many others; therefore their present *Lawes* for *Tithes* being without *foundation* (of God) must fall, and lye forfeited to the State (that stands for God) as unlawfull, reasonlesse, and religion-lesse Lawes. The 6th. and 16th. *Article* against *Wickliffe* (Martyr) was his opinion in this, that the Civill Magistrate might alter or take away such *maintenance* from the *Spirituality* (so called) that offended *habitualiter*; as these doe. Secular Lawes are but the materials, or the hempe of our *obedience*, *Religion* twists them strong to last. The *worke* that lyes before this *Parliament* is as to the *Lawes* themselves, as well as to the *Tithes*; the *omission* of which made their *Predecessors* (the former *Parliament*) to be *rejected*, and these to be *called* of God; and as soon as they were *set* to have this *Work* (of *Lawes* and *Tithes*) first *presented* to them, that they might *begin* where the *other* left off, and goe on where the other *stumbled* and fell; which if these also doe (*the Lords work*) *negligently*, deceitfully, and but *by halves*, their *rejection* wil be the more to their reproach and shame then the *former*. There be two *times* to alter the *Lawes*; as

Aug. in Psal. 146.

Bohemians.

Muscovites.

Wickliffe.

To the Parliament.

Two times to alter Lawes.

1. When the *present Law-givers* see the *defects* of the *former* and are inabled *with* more *Reasons*; so it is now. 1.

2. When the *Times* are turned, and *States* are changed, then are the *Laws* turned and to be changed into such *Lawes* as are fit for the *season, &c.* This is our *Case*; so that upon the account of *Christ*, and the *Common-wealth* (as it now is) it concernes the *Parliament* to put apace upon this *worke* of throwing downe 2.

A Gospel-maintenance for Gospel-Ministers; God forbid the Parliament should settle Tithes to maintaine a National Ministery, and nothing for a New-Testament Ministry that cannot take Tithes.

Tithes; not but that there is to be a *Maintenance* for the *Gospel-Ministery*) which is *Moral*, and the *equity* of the Law, but this must be in *Gospel-manner*. Thus their *Propriety* to *Tithes* is proved rotten and *invalid* by their owne *Lawes*, as to the *principle*, object, *end*, and *foundation* of them; and if God do not *honour* our present *Governours* with such a *stripping* off the *ornaments*, and *pulling* away the *black Patches* of the *impudent Whore*, (as this does,) I fear they wil hardly be the *men* then that must tearher *flesh* from her *bones*, and burne it with *fire*. But as to that which Doctor *Seaman* asserts, that they are the *Ministery of the Nation*, let us grant it, (for they are so) but we are *Ministers* of the *New Testament*; yet we say he must prove, That the *Nation* (or *Nationall Church*) is *Christs Church* after Gospel-order. 2. That they (the *Nationall Ministery*) are the *New-Testament* Ministery according to Christs order; and then 3. That such a *Gospel-Ministery* must be maintained by *Tithes*, or else his *words* are but *wind*, and worth nothing but a *puffe*.

CHristian *Friends*! this is the *substance* of what I delivered first by *word of mouth* (which I had a *Copy* of in *writing*, whence I have taken this) and afterward in *writing* by an *Honourable Member* of *Parliament*; but that the spirit of *Antichrist* might appeare for its *selfe*, there was such uncivill *talking*, hissing, *mocking*, threatnings, *railing*, and *crouding* me, whiles I was *speaking* to the Committee to *interrupt* me, that the *Chair man* with many *Members* were forced to *check* them, and to *rise* up to *chide* severall times: after we were *with-drawing* by *order* from the *Committee*, Mr. *Jacob* exclaimes against me, (with that I turned back) and heard him say, I offered many *impertinencies*, and he was glad the *Truth* had so many *weake enemies* as I was. Let him and all my enemies *know*, that I trust I shall be a very *weake enemy* to *Truth* as long as I live, I desire to be so, and rather to *dye* then be any *enemy* at all to *Truth*; but yet *tell* him, That *Antichrist* (against whom I ingaged in this businesse of *Tithes*, which the blood of *Martyrs* will witnesse with me; *Fox*, p. 494. 2. 80. & 537. col. 2, &c.) I say tell him, that *Antichrist* shall finde *stronger*, and abler, and *faithfuller*, and more undaunted *resolute enemies* then I am, to this *trash* and *trumpery*, and relick of *Antichrist*, and it is my joy to be *one* (though a weake

weake one) that ingages for *Christ* herein, (though I was grieved to be *alone* among so many *Adversaries* of the *Clergy*, Lawyers, and rude *Rabble* at that time.) But my answer to Mr. *Jacobs* affront was this, that he *spoke* like himselfe (meaning a *Presbyterian*, and one that would have been Mr. *Love's* Successor) and that as *Augustine* once said, he was content to speake false *Latine* so he might but win their *Souls* to *Christ*: So I said, I was wel content to speake *foolishly* and *impertinently*, so I might but serve my *Master Christ* therein, as I trust I had (which since among many others, some *Parliament-men*, and honest *Ministers* too, and members of the *Army*, have with thanks told me, was well.) But after he was reproved by the *Committee* wee with-drew, where a huge *conflux* of rigid *Clergy*, Solicitors, and *Rabble* fell a rayling and *assaulting* me (among whom was *Crofton* the Preacher of *Garlick Hithe*, threatning and abusing me) but I was (through mercy) rescued by some *Friends* and *Members* of the *Army*, and carried away to a *Friends* house to *refresh* my *spirits*, which were much spent with their *violencies*: but I did not *feele* the *hurt* which I had by their *croudings*, punches, and *pulling* about, and getting me (as once they had that day) under their *feet*, (til I *cryed* out for help,) &c. I felt it not till the next day, and then what with *inward bruises*, and *outward sorenesse* and *sickenesse*, I fell into a fierce *Feaver*, when (amongst others) Collonel *Rathbone* came to visite me, and told me how the *rabble* (the day before) fell upon *him* also, upon the same *Account* of ingaging against that *garbidge* of *Antichrist*, and for *applauding* what I had offered to the *Committee* they fell upon him, and he was *stabbed twice*, once in the *fore-head*, and the other was in his *side*, so that he hardly escaped with his *life*: and as soon as he was dressed by the *Chyrurgeons* he said he came to give me *warning* of them, they were so *incensed* against me, it would be dangerous to *stir abroad* for some time, seeing my life was threatned. By this it appears what a *spirit* it is pleads for *Tithes*, insomuch as I wonder nothing at all at their *lying*, *railing*, and *abusing* me about this City, *and in Martins in the Fields*: Where the *Presbyterian Professors* follow their old *Trade* of *venting* and *inventing* to the amazement of *honest* men, whereby they have brought a *sufficient* reproach upon *their Religion* before

the *Lords Commissioners*, *Octob.* 12. last, when their *Sun* was in *Scorpio* (which is their best *signe* for the boldest *designe*) whiles by *lying* and *standering* they *wounded the godly*, *non apis sed aculeo Scorpionis*; being set on by other *Presbyterian Prelates* so to do; And seeing they would insinuate my want of Abilities, which I confesse are many, yet I would they would get their *Guide* Mr. *Sangar* (if he can) to *construe* them this peece of *Hebrew*,

פִּיךָ שָׁלַחְתָּ נְרָעָה וּלְשׁוֹנְךָ תַּצְמִיד מִרְמָה תֵּשֵׁב בְּאָחִיךָ
תְּדַבֵּר בְּבֶן־אִמְּךָ תִּתֶּן־דֹּפִי׃

And tell me then if such *Mendaces & linguæ dolosæ variis artibus lædendi non sint instructæ*, and let such *Hipocrites* in their crafty *cruelties* to wound the *innocent*; examine, *Numb.* 14. 37. *Prov.* 6. 16, 17. *Psal.* 12. 3. and 63. 11. 1 *Tim.* 4. 2. and seriously read this *Hebrew*:

מַל וּשְׁנֵי בַּתְּסִדֵי רֵעֵהוּ אוֹתוֹ
אֶצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אוֹתוֹ לֹא אוּכָל׃
עֵינַי בְּ בָאֶמְנֵי־אָרֶץ לָשֶׁבֶת עִמָּדִי הֹלֵךְ בְּדֶרֶךְ תָּמִים
הוּא יְשָׁרְתֵנִי׃

If the *Gentleman* can read it, I wish he would *preach* and *practise* it then better, to the very *roots* of it, and teach his party so too: but to passe by them, the truth is (long ere this) I looked for some *Libel* or other againe, as the old *Libeller Crofton* gave out hee would *print me*; But for all this *storme* their *Tithe* must tumble, and the standing too of those *Nationalists* ere long.

5 To the Lawyers.

5 But art thou a *Lawyer*, that art *Reader*? then read thy soule into a repentance, and renounce that trade of *sin* whereby you have *stretched* out, or *racked* so many *Innocents* on a *bed* of *steele*. I know many of you will be starke *blind* with pride and passion, such as the *Devill* useth, as *Faulconers* doe *Hawks*, to keep them *hooded* and never suffer them to see unlesse it be to the *hurt* of others. But not to see, is the highway to *suffer*, for as in *Pauls* voyage, when as neither *Sun* nor *Stars* appeared, all hope of *safety* was taken away; and so indeed is it to such as see no light to *lead* them out of this dangerous *Sea*. But that you may have *light*, not onely

Sim.

the

the *light of Nature*, ch. 2. stands *without* in the *entry*, but the *light of Grace*, chap. 5. is *within*, and will be brought out ere long in the *Fifth* and last *Monarchy*; and then the *Decalogue* will be the *Magna Charta* (as *Adams* on *Pet.* saies, p. 1112.) to which all our *Lawes* shall refer, as *conclusions* to their *Principle*: in the meane time (bee not *mad man* I for) it is *Gods Law*, with the *Peoples Libertie*, that like a skilfull *Anatomist* does dissect and *open* the *Body* of that condemned (*Norman*) *Law*, and searching into every *peece* and *member* of it, reads over a sound and seasonable *Lecture* upon every small *Article* and *Particle* thereof, therefore make no *disturbance*, for if thou doest, thou diest for it by the *Law*, *Heb.* 10. 28.

Adams. What Law are long?

Thus to particular *Readers*: Now to our *Free-born Country-men* in generall, I must tell them, that it is *high time*, and more then *time* to know their *Rights*, *Priviledges* and *Freedom*, and let all that are past *Children* and *Fools* now call for them, in *humble*, *orderly Addresses*, for which end I commend this *Treatise* to them. So also it concerns them in all they can to *Write*, *Print*, *Publish*, and *Declare* against the *Norman Tyranny* of *Laws* and *Lawyers*: let every one make one, and that not in *choller* but in *conscience*, not in *revenge* but in *righteousnesse*, and so it is that I send out these *lines* without the least *malice that* I bear to any one *Lawyer* in *England*, (some of them I honor) but meerly in my *love* and *zeal to Christ*, and this (his) *Commonwealth*. I am ingaged against the *Interest* or *Trade* of all alike, whiles I love the *persons* of many of them, whom I hope the *Lord* will humble and make *honest Zions*.

6. To the Country in generall.

The *Locrians* had a *Law* that if any intended to bring in a *new Law*, he should come and propound it to *the people* publickly with a *halter* about his *necke*; so that if it were not *permitted* as *profitable* for the *Commonwealth*, he might be strangled; I confesse (though the *Lawyers* wish we had such *Laws* now, vid. *Mir. of Policy* p. 58.) this was a *cursed* and *cruell Tyranny* amongst them; yet I say it is with as much *submission* as if a *halter* were about my *necke* that I present this *Treatise* to the *publicke*; and if the *Doome* of the (*Norman*) *Lawyers Interest*, with the *destiny* and *downfall* of many (of mens) *Lawes*, and of *Tithes*, with much more of the *baggage* of the *Fourth*

Monarchy be not for our profit, and the exalting the *Laws* of *God*, the *Liberties* of the *godly*, the *Magna Charta* of his *Word*, with the *entrance* of the *Fifth Monarchy* to the deliverance we long for, (mentioned in this *Treatise*) be not for our *prosperity*, and the best advantage of this Commonwealth in *Christ*, then let me *suffer*; but if they be, then let them *accept* of my *faithfulnesse*; --- *And so I will go in, though it be not according to the Law, and if I perish, I perish.* Esth. 4. 16.

Clergy and Lawyers.

There be two sorts of men must and wil be my *professed Adversaries*, viz. the *Nationall Clergy*, and the *Norman Lawyers*, whiles I am *ingaged* against the *Babylonian and Norman Yoaks*, and strike at the *block* or *Body* of them (as I have done at the *first* in a *Treatise* of *Church Discipline*, and do at the *last* in these *lines* of *Civil-Discipline*) the fierce *chips* flye about mine *ears* (but they must into the *fire* ere long, with the *Beast and false Prophett*, *Rev.* 19. 20.) some Brats of that Brood are very bitter *B----biters*, as wel as *P---biters*, But I am positive with *Jo. Hus. That all the* (Nationall, corrupt) CLERGY *must be quite taken away, ere the* CHURCH *of* CHRIST *be truly* REFORMED, *or* ANTICHRIST *fall*: I heare some are pursuing me with the rage of the *red Dragon*, *Rev.* 12. and in cheife the fore-named scandalous *Libeller* (*Crofton*) of *Garlick-Hithe*; the fittest man for such a businesse I know of; He is it seems ful of *Arts*, and *Sciences*, and *Tongues* too, for wronging and *slanders*, and whiles he *dialogues* with his *Nose*, his *communication* is mear *smoak*: This is he, that cals all *Independants devils*, and says they are *damned* that are so: this is he that preached they were *damned* that took the *Ingagement* (as I have it to shew under an honest *Ministers* hand:) this is he that on pain of *damnation* and as they wil answer it before him at the *Day of Judgement*; requires the *People* to hear him only, and not stir from him to any other man; this is he that is so notoriously known for a *scurrilous* and *scandalous Priest* in many *Counties*, & is most grossely *Popish* both in *Doctrine* and *Practise*; as doth appear to many, and may (ere long) to more; This is he that is alwaies *slandring* and *persecuting* the *people* of God, calling them naucious *names*, and making *lies* of them in the *Pulpit* (yea, of such as are asleep in the *grave*, whom he inhumanly

Back-biters and Presbyters.

Hus lib. de vita & reg. Antich. cap. 37.

Dr. *Cripse.*

slanders,) and what not that is ignoble or unworthy? Far much *Worse* I might speak, but I shal *spare him* and the *Reader* and only mention (among many other *informations* given me of him) a piece of one *Letter* sent me by a *Stranger*, *Sept.* 2. last.

HOnoured Sir, ---*I could not rest quiet in my* minde *nor* Conscience, *till out of that love I beare the* Jehovah *that hath brought you from the* Antichristian yoke, *and by his* Spirit *made you the* Instrument *of his great* Glory, *for the comfort and rejoycing of the poore* People *of God in a most* speciall *manner*; *therefore I cannot rest till I acquaint you with false* aspersions *Mr.* Crofton *the Priest of* Garlick-Hithe *casts upon you and the* People *of God*; *he is making a* Booke *against your* last, *apprehending something therein that shrewdly* concernes *him* (*what is like to a* guilty Conscience?) *for the better defending himselfe against any thing you can lay to his charge touching his* Malignancy, *which I presume you can enough*; *If not, I am sure I am able to do it*, (*I speak it before God with grief of heart*) *he hath sent to* Renbury *in* Cheshire, *to those* (*like himself*) *to draw up a* Certificate, *and, saith he, let it be drawn to this effect*; That I was faithful and diligent in preaching, holy and honest in conversation, &c. and get as many hands to it as it is possible, and send it up speedily, for it wil be chiefly necessary in a Book I am putting out against one. *By this you may judge of him, I am sure had you but information of him from the pious people of that place, they would soone give you his* Character *aright, and not so. Sir, I did humbly conceive it requisite to acquaint you that no false aspersion; might come upon you unawares. I desire you to pardon my boldnesse, for I am one who from my heart intirely loves those that professe Christ, &c.*

This *Letter* was sent me by *one* once his *Hearer*, til he and many others (who have their eyes opened) durst not abide his dangerous Antichristian Doctrine, or unhallowed tinchristian spirit. Many *Ministers* of the *Gospel* have come to me about him, and given me such a *Character* as it is a shame he should be suffered; besides severall *Country-men*, Gentlemen, and other *Citizens* that have notoriously known him up and down doing *mischief*, to the reproach of religion. But such as these like the *Snakes* of *Syria* wil not *bite* their owne *Country-men*. Yet let him goe on, for though he may think like the Fish *Sepia* to escape in the *muddy* thick *waters* of *contention*, he may hap to mistake —— Thus such as these of *Antichrists* corrupt *Clergy* and *Laity* (I meane *Lawyers*) I must expect like *Mastives* that fly ful-mouth on a *stranger*. And indeed I am of opinion, that the *faithfull Witnesses* (those whose bodies must lye three *dayes* and an *halfe* in the *streets* spiritually cal-

led *Ægypt* and *Sodome*) I say I am perswaded their *slaying*, or rather *falling* (as is meant by πτωμαπα a ninfo Revel. 11. 7.) by the power of *Anti-christ* is not past, but *hard* by; however I beleeve it (as if I saw it with my eyes now) a most *terrible tempest* of darkneſſe and *confusion* is coming, and the *smoke* of *Babylon* wil put the Air into dark *mourning* ere long, yea *breaking all to peeces*, breaks in *apace* upon us, i. e. And it is upon the hearts of many in the same *manner* that it is upon *mine*, & divers have been with me about it to tel me, that of a truth the *time of triall* is nigh, and they *expect* (yea and *desire* it) to *suffer as Witnesses*. This *motion* upon many hearts together makes me think the *Refiners fire* wil quickly be *kindled*, and then wo be to the *oppressor*! whether on *Ecclesiastical* or *Civil* account, for *Judgement* wil come upon the *People of his curse*, Isa. 34. 5. in this *Day* of the *Lords vengeance* on them, and those that *know not the Lords Law* shall be *accursed*, Jo. 7. 49. Deut. 27. 19. 25, 26. but in this *day deliverance* shall arise to the *People* of his *blessing*, and as *Ier.* 23. 7, 8, 9. *They shall no more say, the Lord that brought them out of Ægypt, but the Lord that brought them out of the North-countries* (and *Norman captivities*) then shall the *Law* of the *Lord* be *magnified*, Isa. 42. 19, 21. and as the *Sun* obscures all the *Starres* with his bright *light*, so shall *Gods Law* all *mens* in the next *Monarchy*, and like *Moses* Rod, swallow all these *Magicians*. *Lord hasten this day*! — School-boyes look after *Holy-dayes*, Worldly men after *Rent-dayes*, Chapmen after *Market-dayes*, Travellours after Faire *Dayes*, Professors after *Lords Dayes*, and the People of God *long* for these *dayes* of Christ, viz. the *end* of the *Foure Monarchies*, Dan. 7. that the *Fifth* may come, wherein *Christ* and his *Saints* shall rule the *world* Mark it; by *Anno* 1656. the *Flood* begins; and as in *Noah's Arke* after the *doores* were shut up there was no *mercy*, though they came *wading* middle deep, so let this be an *Alarum* to all men to make haſt whiles the *Doore* of the *Arke* is open, in *few yeares* they wil finde it *shut*, and then though they wade thorow, and thorow much *danger*, whether *Parliament-men*, Army-men, *Merchant men*, Clergy-men, *Lawyers*, or others, they may hap to finde it too *late*, and that their *delayes have bred dangers*, for the *doors* wil be shut shortly! My *aime* herein is, to *awaken* them all up to their worke in the *Restoration* of *Gods Lawes*, and Government, the *Peoples Liberties* and Priviledges, the *Common-wealths comfort*, and advantages in *Christs Kingdome* and appearances, which is and shall be the *mark* of my *Anon*, yea the *Rain-bow* of my *Cloud* that lookes on the *Sun*, and that which my soule shall *pump* out apace in all my *prayers* to God in *Christ* for this *Common-weale*, whose honeſt, faithfull *Servant* I am in my *heart*, without the cunning, Politick, or artificiall compoſition of *compliments*, though I muſt and doe ſuffer for my *ſincerity* and *ſimplicity*.

What dayes we look for.

1656. By that yeare, haſt! haſt! haſt!

London, *Tho. Apoſtle*, בול
19th. day of the 8th. Month.

JOHN ROGERS

Doomes-day to LAWYERS,
OR,
An Alarme for new LAWS.

CHAP. I.

How the Author *comes to ingage in this* Work, *and why? And how the* Lawyers *are* Antichrists State-Army *of* Locusts.

THE *Administrations* we are under are either *Ecclesiasticall*, (so called) or *Civil*, or *Spirituall*; As to the *first*, I have upon the importunity of *Church-Members* made up my *accounts* in an *Idea* of *Church-Discipline*, called a *Tabernacle for the Sun*, &c. Sold at the *Greyhound* in *Pauls Church-yard*: Wherein appears how *Ecclesiasticall formes* and *Administrations* must be every day more and more *refined* and *reformed*, and be more *glorious*, till all selfish, sensuall, and carnall, Prelatick Interests be pared away; and till *Ecclesiasticall* be turned into the *spirituall*, as the *higher* and *Head* of that *Administration*: So shal all *spiritual* (which I hope ere long to publish in an *Idea* of *Spirit-Discipline*) be swallowed up in *Christ* the *Ocean* which all spititual *Administrations* but lead us into: But as to the Civill, upon the request of some faithful *Commonwealths Members* (and of those the grave sort, of 40, 50, 60, 70, 80, years of age and more, wherby)

Three sorts of Administrations.

1. Church Discipline.

2. Spirit-Discipline.

3. Civil Discipline.

I much incline (could I procure so much time) to give an accoun to all the World in an *Idea* of *Civil Discipline*; how *Civil Formes* must be every day too, more and more refined and reforme till we *have Gold for Brasse*, and *Silver for Iron*, Isa. 60. 16, 17. *and violence be no more heard in our Land*, which will be in th fifth Monarchy now entring: But all Civil Formes are (as yet) accompanied with a world of *corrupt*, close-cleaving *Interests* which doe *deprave* the *Government*, and deprive us of that *good* which is the end of *Civill Policy*. Now, as it is Gods *Designe* in these latter days to *pare* away and *purge Ecclesiasticall Formes* and so to make them serve the *Spirit*; I say, it is also a glorious *Designe* of his to *purge* the *civil Administration* of those detestable corruptions and *dregs*, which doe attend it, and to *pare* away a *wicked*, personal, humane, selfish *Interests*, and to make th *Civil* serve the *Ecclesiasticall*, and officious to the *Saints* and *Churches*, *Isa.* 60. 3. 10, 11. as the lower *principle* is to observe the higher and be obedient, *Rev.* 21. 24. Wherefore as sure as *Israels God* will throw down the *Tyranny* of the *Ecclesiasticall Administration*, so surely will he also crush and throw down the *tyranny* of the *Civill Administrations*, that our veriest *Exactors* shall be *righteousnesse*, Isa. 60. 14, 17, and the *Sons of them that afflicted us*, *shall come bending to us*, *&c.* Isa. 49. 23, 24. But we shall be far from oppression, *Isa.* 54. 16. *Zach.* 9. 8 as the Scriptures doe hold out very fully. I shall in this *Treatise* and at this *time* doe no more then *instance* in that unsupportable *Tyranny* of the *Laws* and *Lawyers* as they now are: For as there could not be a *Church-Reformation* as long as the *Antichristian* National *Clergy* were highly countenanced, and accounted the *Pillars* of the *Church*; so is there as little *likelihood* of *State-Reformation*, as long as the corrupt, cruel, oppressing, cursed Crew of *Lawyers* (for so they are the *accursed* Tribe of this *Nation*, as will appeare by and by) be accounted the *Pillars* of the *State*. Now as the *downfall* of the corrupt *Clergy* with their *Cannons* was the *fatall blow* to all *Church Tyrants*, and *soul oppressors*; So will the *downfall* of the corrupt *Lawyers* and their *Termes*, bee destructive and irrecoverable to all *State-Tyrants*, and *body-oppressors*; till which be, I dare *oblige*, life, liberty, and all I am, at stake, that the *State* will never thrive, nor the *faithfull people* in this

All are a purging apace from Tyranny. ☞

The Tyranny of Lawes and Lawyers, &c. *Sins*.

Com

Commonwealth be ever sensible of a good *Reformation*, or ease, or *Liberty*; as long as the most lamentable *Mil-stone* of the *Norman yoake* lyes yet unremoved, and pressing of them to death. It is not the removals of the little *burthens*, or lesser *weights* wil help them, as long as they must yet be embondaged by the *Lawyers*. Or what if *Taxes* should be abated, and *Tythes* abolished? the sence of this and all else would be lost, as long as the *Lawyers* are yet left to squeeze out mens *Estates*, Liberties, *Lives*, Blood, *Hearts*, and *all*. It is true, that *Tythes* have lived so long that now they are grown (like an old man) useless, decrepit, and quite out of account and *credit*; and they doe but trouble to take up time or roome in this world, they will speedily be *thrust aside*: And so will *Lawyers*, with their *Termes*, for their *stinking breath* is already offensive. The rich *Romish Gluttons* are fattened up by *Tythes*, and *crammed* up to the mouth, whilst the poor Gospel-*Lazarus*'s cannot have the crumbs for their mouth; wherefore as *Nebuchadnezzars Image* had the *Head* gold, the *Arms* silver, the *Thighs* brasse, the *Feet* clay; so have *Tythes* and *Terms*, and the *lower* they are, the *worser* in every age. They will be ere long dashed to peeces, *Dan.* 2. 31, 34. and not endured. In the mean time, *Tythes* and *Taxes* are but *niblers*, but the *Laws and Lawyers* (as they now are) are the *swallowers*. Mice may be *niblers*, but the *Cat* that keeps them in awe, is of an *eating kind*, she devoures more at one bit, then the poor *Mouse* would at twenty; and eates up them too at last: And so the *Lawyers*. For the most *ravenous fishes* have the *widest mouths*; and I am sure, to hear them plead at a *Bar*, you would easily think they would find no bones in a *Bag of mony*. But seeing I am to ingage against them as the greatest *Tyrants* and *Oppressors* of this *Commonwealth*, and as such as will *stunt* the growth of this *State*, unlesse they be cut off from sucking out the *blood*, and *life*, and *heart*, in her veines and vitals: I will be so ingenious as first to give them *notice* of it; and if I prove not to their *faces* by plain dint of *Scripture* and *Reason*, that they are as wicked a *Generation* of *Cheates* and *Tyrants* as the *Earth* bears, I will abide their worst, and bid the *test and contest* with any of them all.

The great burthens of the Nation.

Sim.

Sim.

But this I shall premise, That my *zeale* to God, for *Christ*; and his *Servants*, (who suspire most sadly under the *Norman*, as we las

What puts the Author upon this Work.

Babylonian Yoak) with my unfained *affections* to my dear *Countrymen*, and to the true *Liberties*, Laws, and *Rights* of this *Commonwealth*, have cast me upon this *Campania* of discourse, and made my *Spirits* quick and keen to this *combate* against the proudest *Goliah* of them all; for I have a little stone in my hand, that must hit them on the *foreheads*, &c. before I fetch their *Heads*.

Q. What Call. But before I goe further, *Methinks* they aske *what Call* I have hereto? and bid me shew my *Warrant*.

Answ. Which I will offer in the first place, as signed by all the *powers* and *Lawes* in *Heaven* and *earth*, which (I think) is then sufficient; and to be clear, I produce my *Call* hereto, 1. From the *Law of Nature*. 2. The *Law of Nations*. And lastly (but not leastly) from the *Law of God*.

1. The Law of Nature proves and gives a call. 1 The *Law of Nature*, which saies, *Ephes.* 5, 39. *No man ever yet hated himselfe, but loves and cherishes himselfe*: This *Law* teaches us to maintaine and defend our *lives* and liberties; yea, and *fellow-members* too, against all injuries and wrongs. The *Heathens* themselves would tell the *Lawyers*, that the *Law of Nature* puts men upon opposing them, at this nick of time for their *tyranny* and *injustice*. See but *Cicero lib.* 1. *c.* 3. *Offic.* who says, *That Nature* (the common mother of mankind) *commands and* "*ordaines that every man endeavor and procure the good of a-*"*nother whatsoever he be, only because he is a man; other-*"*wise all bonds of society, and mankind must needs run to ruin.* Can the *Lawyers* deny? (yes, that they can, and durst *deny* any thing for their own *ends*, for it is their *trade*) but can *reason* deny this *Warrant* signed me by *Nature*? The very *Roman Law* allotted a *punishment* to that *person*, or *neighbor*, that would not do what hee could to *rescue* and *deliver* a very slave from the *outrage* and *injustice* of his *Master*; And shall not we for the *free-borne people* of *England*? Besides saies *Cicero* further, in saying *that thou must only attend on thine own affairs, lest thou shouldst wrong others, and thereby be unjust thy selfe in another kind, thou dost thereby abuse the Law of Nature, and abandon humane Society, in that thou wilt not afford all thy endeavors, either of mind, body or goods, for the necessary preservation and priviledge of the whole.* So that I say this Law hath *signed* my *Warrant* with her *broadest seale* to do *all* I can in *word* and *deed*,

M. Tull. Cicero.

Roman Law.

Cicero.

writing,

writing and discoursing, against the *injustice*, cruelty, and *unsufferable*, sinful, *accursed Practises* of the *civill* and *uncivil Lawyers*; and not that I thereby would *wrong* them in the least, to *write* of them thus, but that I should wrong my dear *Country*, and *Country-men* (at the least) if I doe not (thus endeavour) to *right* them against the *Lawyers*; who would, and doe *enslave* them, contrary to the *Lawes of God*, *nature*, and *Nations*: And therefore I must not so mind my *own private* and personall *affairs*, as to forget their *tears*, sighes, *moans*, and *complaints* which some of my own *Country-men*, yea, of fourscore years of age (yea, *great Professors* of the faith of our Lord Jesus) yea, *honorable persons* have made to me, and many others of their *miseries*, slaveties, and *importable sufferings* under these cursed *Lawyers*, by tricks and *cheats*. So that the *Law* of *Nature* looks for it at my hands, as long as my hand will hold a pen, to protest against such *crying sins* (of *Scarlet-dye*) which the *unnaturall Lawyers* live by. And to conclude this first Consideration, of the *Law* of *Nature*, observe,

☜ The Lawyers complained of.

☜

1. *That the Law of Nature is one and the same to all Nations* (*quoad prima principia*) *inclining all a like* (*ad agendum secundum rationem*) *to things according to Reason*; now *Reason* is either *speculative* or *Practick*; the first cheifly looks at, and is *busied* about *necessaries*, (*circa necessaria*;) but the second is (*circa contingentia*) about *circumstances*; the first proceeds *ad propria*; the second *ad communia*. Now this *Law of Nature* hath among all the same *principles*, though (it may be) not the same *conclusions* among all (through some miscarriages.) Yea, furthermore, in *irrationall creatures*, *Nature* hath a *Law* to defend her selfe from *Tyranny* and oppression; and this is by *instinct* in *Dogs* against *Wolves*; *Lambs* against *Foxes*; *Buls* against *Lyons*; and so between *Chickens* and *Kites*, *Pigeons* and *Spar-Hawkes*; *Partridges* against *Hawks*, &c. So that it is irrationall (yea, worse then so) to question the *lawfulnesse* of *defending* our selves, *lives*; and Estates from these greedy (ungodly) *Devourers*; seeing that so to doe is to *question* the imprinted *Law of Nature*. But to be short.

Observ. 1. *Isidorus in lib.* 5. c. 4. *Etymolog. Jus naturale est commune omnium nationi.*

☜

2 Obs. *That this Law of Nature* (i.e. *quantum ad prima principia*) *is unchangeable in all ages, which doth not* (yet)

Observ. 2.

exempt as addition of all good Expedients and things usefull.

Observ. 3. Aug. in l. 2. confes. c. 4. tom. 1.

3 Obs. *That this Law of Nature* (*est scripta in cordibus hominum*) *is indelible* (*quem nec ulla delet iniquitas*) that is, as to *common reason*; Although it may, as to *secondary commands*, as in the *Law* of the *Nations*, or the like; either *propter malas persuasiones*, or *propter pravas consuetudines*. And so in *Rom.* 1. 26. we read of some that were given up to most *vile sins* (*contra naturam*) not only contrary to *reason* (which is the *constitutive difference* betwixt *man* and *beasts*) but against *nature*, which is contrary to the very *genus* of a *Creature* by *nature*. And so not onely the corrupt *devouring Lawyers*, but I beleeve, others that let them alone to goe on in their *unnaturall tyrannies* and abominable sins, will be found *offenders* against this *Law of Nature*.

Justice.

For as *Justice* is built upon this twofold *Basis*, 1. That none be *wronged*. 2. That *Good* be done to *all*, as much as may be.

Injustice of two sorts.

So also there is *two sorts of Injustice*: as 1. In those that doe the *injury* and oppressions; and in this seate the *Lawyers* sit. But then 2. In them that suffer these *oppressions* and injuries to be done (under their *noses*) that might deliver us (it may be.) And I wonder how any one *honest* man in *England* can forbear writing, *printing*, petitioning, *protesting* against this ungodly *Generation* of *Lawyers*, preaching and proclaiming them on the *house top* for the *Egyptian plagues of this Commonwealth*, and the *vilest Tribe* that are. Surely the Lords controversie with them (which is great) will come nigh their *Fautors* and *Abettors* too, and all that can see and *suffer* them every day (as they doe) to *live* by sin, to tell *lies* in open *Courts*, and to make a trade of oppression, perjury, *lying*, false-swearing, *forswearing*, cheating, *devouring* fatherlesse and widows, and *beggering* many honest *godly* soules by craft and cruelty. It is a shame if any man in *England* who can write but a line of them upon his own knowledge puts not *pen to paper*, and gives not out his *grievances* to the world, that those in *Power* may *know the* TRUTH, *nothing but the* TRUTH, *and the whole* TRUTH *of them*. But,

Observ. 4.

4 Obs. *All profitable, good, and vertuous acts* (i. e. humane *as of Justice*,) *are according to this Law of Nature*: for *agere secundum virtutem* is nothing else (as to us) but *agere secundum rationem*

rationem, to act according to the *principle of reason*. But least here be a mistake, we must know, that it is one thing to see *vertuous acts*, as they are *actions* in themselves, (for so they are to be considered *in propriis speciebus*, not of the *Law of nature*, but according to their *vertue*, which is given *beside nature*, as *Art*; or above *nature*, as *grace*, or the like) and it is another thing to see them as they are *rationall*, *vertuous*, and morally *good*, (as *just*, *mercifull*, &c.) and so they appertaine to the *Law of nature*; for every thing naturally inclines to *operation* according to its *forme*, as Fire to *heat*, Sun to *shine*; and so a *rationall principle* to doe *rationall good*, and *vertuous* (*humano more*) *actions*. In this sence saies *Damasc. in lib. 3. Orth. fid. c. 24. Actus virtuosi subjacent legi naturæ*. Hence, as I take it, that notable *Moralist* M. *Tully* tels us in *Rhet. lib. 2. de Invent. f. 4.* "*Res a natura profectas* "(*& a consuetudine probatas*) *legum metus & religio sanxit*: "that *ordinary Religion hath ordained it, that the matters of* "*the Lawes* (*human*) *be fetched from nature*: And indeed it is hence that *human lawes*, or *Lawes of nations* are derived from the *Law of Nature*, as the only rule of reason (and therefore of rationall *actions* and *lawes*) left standing and perpetuall.

Vertuous actions considered two ways.

Damascen.

M. Tully.

These four Conclusions thus *asserted*, and *assented* to, I challenge all the *Lawyers* on this side hell, to *enervate* or deforce the full *commission* which I own (to write against them under *hand* and *seale*) according to the *Law of Nature*.

Secondly, The *Law of Nations* says, *Luk. 6. 31. As you would that men should doe unto you, doe you also that unto them*; or else as one of *Terences* golden Sentences (for the *Lawyers* care little for the Scriptures, which I have tryed of late by bringing out a *Bible* for the *Statute-Book*, but they could not abide it) who says the same, *Ut tibi fieri vis, alteri sic feceris*. This Law of *Nations* is to be brought out of the Law of *Nature*; and looking so alike the other, I shall say the lesse to it; for that as Conclusions are drawne (*ex principiis*) out of *principles* in all *Artt* and *Sciences*; So *humane* Lawes, *Civill* Lawes, or the Lawes of *Nations* are to be drawn out of the Law of *Nature*, and the Principles of *Reason*, as so many *Axioms* or *demonstrative Conclusions*.

2. The Law of Nations gives a call.

Terence.

But to the thing. The Law of *Nations* distinguishes between

meum

The use of this Law.

menum and *tuum*, Possessions, *Estates*; and gives *fixed limits*, and makes *confines*, which every man is bound to defend against all *Invaders*, Cheates, *oppressors* whatsoever; now who do *invade* other mens *estates*? eate up, and *devoure* them by *incredible Fees*? prolonging *Suits*? crafty *Tricks*? and Subtleties? depauperating *millions of men*? and devouring *millions of money*? till they have got by *cheates*, fetches, and Fees all mens Lands (almost) into their *hands*? who doe thus like the *Lawyers*? Are there any greater *Theeves* (or may I not say Knaves) in the *world* then they are? When *Diomedes* was brought before *Alexander* for Piracy: Says *Alexander*, How now Fellow? what a *Pirat*? Ah! says he, indeed I am a Pirat, for that I robbed a few *Fishermen* in a *Cock-boat*; but if I had scoured the *Seas* as thou hast done, and spoiled all the *World* with an *Army* and a *Navy*, I had been no *Pirate* but an *Emperor* by this time. So it may be, might a poor silly Fellow that was hanged for *fourteen pence* have told his *Judge*; ah! Sir! I must be hanged for such a *trifle* (contrary to the Lawes of God, *Exod.* 22.3,4. 2 *Sam.* 12.6,) yea, and of *Nature*,) It is true, I am a *Theefe*, and must restore it *manifold*, or else be sold for my Theft; But my *Lord*, had I been a *Lawyer*, and *robbed* thousands of their *Estates* every *terme*, and spoiled many *Gentlemen*, Yeomen, *Widows*, Fatherlesse, and almost all *England* of their *Estates*, then I had been no *Theefe*, but (may hap) *My Lord* too, by this *time*. But I must tell the *Lawyers* for their learning (however man accounts of them, yet) God accounts them but *Theeves* and Robbers, *Isa.* 1.23. *Prov.* 22 22. *Isa.* 10.2. *Job* 12.6. *Dan.* 11.13. *Ezek* 22.27. and by these and many more Scriptures, I am confident, many whom they have *judged* for *Theeves* or Breakers of the Law, shall *judge* them for the worst of *Theeves* and Law breakers that are (i.e. breakers of the Law of *Nature*, the true Law of *Nations*, and the Laws of *God*) and that some who have been hanged (at the day of Judgment) shal escape when they shall not; for as *Alexander* had no more right to *rob*, then *Diomedes*; but ('tis true) he had more power to do mischeife, and was not easily brought to *account* and suffer for it; So the *Lawyers* have no more *true Lawes*, or right to *rob* the *People* of this Commonwealth by *Cheates*, *Extortions* of *Fees*; or the like, then those that are hanged at *Tyburne* have. But 'tis

The lawyers complained of.

Theeves.

Who are the worst Theeves

Theeves hanged at Tyburn less guilty then some Lawyers.

true, they have more power (and leſſe need) to doe miſcheife, and to make a ſpoile of other mens *Eſtates*, and as yet though as ſure as God is in *heaven* they ſhal be called to account) they cannot be brought to a *triall* and ſuffer for it. But as to my *Warrant* I ſay, it is by the ſame *Law* that I would hinder a *Theefe* from *ſtealing*, or a *Servant* from purloining of his *Maſters* goods and eſtate; or that I would *diſcover one* that hath done ſo, or *warn* ſuch as are ſo *wronged*, or like to be ſo *robbed*. So that the *Law* of *Nature*, of *Nations*, Civil *Lawes*, Municipial *Laws*, and all, doe oblige me againſt theſe *uncivill*, unnaturall, and *inſufferable Lawyers*. I know ſome of them of my *Kindred* and *Acquaintance*, and thoſe of the *Great ones* too, will bee angry at the heart with me for this my *faithfulneſſe* to the *Nation*; But ſhall I tell them of one honeſt *Lawyer*? (which is rare Ile promiſe you, as *black Swans*, we uſe to ſay: wherefore I muſt go far enough for him) and that is *Papinian*, which would reprove *Caracalla* to his face, though he died for it? And would they have me go behind the *door*? why it is not for one *Paricide*, but *Homocides*, Oppreſſions, Theſts, blood, and the *Death* and Eſtates of abundance, that I am bound thus to appeare in *publick*. A Heathen could ſay, *Let* Juſtice *be done, though the world periſh for it.* And ſhould I be negligent of my duty? or be poſſeſſed with a *puſillanimous*, pannick *fooliſh feare* of looſing great mens *favor*? *worldly means*? liberty? life? or the like? no, I *truſt in God* I ſhall not; and therefore for good to thoſe Lawyers that repent, I thus write. Amongſt the *Egyptians* if any one man had ſeen another diſtreſſed by *Theeves* or *Robbers*, and did not according to his *power* preſently aſſiſt him all he could, at leaſt by diſcovering the *Robbers* to the *Magiſtrates*, he was adjudged worthy to die; and had for the firſt offence or mulct divers *blows* on his body, and was to faſt three daies together. And to tell the truth, above *halfe a year* agone, (and ſome *a year*) I have ſeen weeping (moſt ſadly *diſtreſſed* by theſe *Nationall Robbers*) ſo as I was put on by many afflicted, yet *pious Chriſtians* to make diſcovery of them to the *Magiſtrates* in the late *Parliament*; but conſulting too much with *fleſh and blood*; and knowing how many *Lawyers* were amongſt them, I did it not; ſince which I ſay, I have ſuffered the *Mulct*; for I have been well *buffetted* ſince, and *laſhed* in my *mind*, and *ſcourged* in my *ſpirit* for my *remiſneſſe* here-

The Authors reſolution.

Egyptians.

Diodor. Sicul. l. 1. c. 2.

Sim.

The Authour put upon this.

in, and fasted too; but now I am almost ready to *conclude* my self not worthy to *live*, if I should let them alone longer in their daily *robberies*, and not (at least) write against them to discover them to this *Parliament* in *Authority* now over us. Whether men would *rob* by *force* or by *fraud*, 'tis all one, for we must resist them, or we *violate* this *Law of Nations*, which hath most strictly obliged us to the preservation and priviledges of the *Commonweale*. So that it is to breake the *Law*, and betray our *Country*, to let them thus alone. We find in *Pliny lib.4.* and *Alexand. ab Alex. lib.6. c.4.* The *Law* of *Tyrannicides* honors the *living* with rich and memorable *recompences*, and the *dead* with high and honorable *Epitaphs*, and *Statues*, that have been *Defenders* of their Countries *Liberties* and *Priviledges*, from *Tyrannicall Oppressors* and *Intruders*; as *Harmodius* and *Aristogiton* at *Athens*; *Brutus* and *Cassius*, in *Greece*; *Aratus* of *Sicyone*, &c. and can men meet with more cruell, crafty *oppressors* and intruders (as we shall prove them all to be by and by) then the Lawyers are? Well then, I hope hundreds and hundreds will suddenly arise (besides my self) in their capacities and places, to defend their *Liberties* and *Priviledges* against these *Tyrants* and *Robbers*. For the Law made against *Forsakers* and *Traytors*, takes hold with both hands on those who contribute not their best assistance against these *wretches*: Oh! cowardly Souldiers! will you counterfeit your selves *sick*, when you should *fight*? or cast off your Armes and run away now? O no! rouze up your selves! Is there an honest man in *England* that dare sit still yet under the judgement of these *Locusts*? for shame! for shame friends! up! up! petition! print! and all! As in a *publick fire* every one must work to bring *Hooks*, and Buckets, and *water*, and Engins, and all we can, to quench these *consumers*! hold! wait not for a *ceremony* now! as for the Captains of the *Watch* first to call you; or that the *Governors* of the *Nation* must appear first to put out this *flame!* No! no! but every man must up, and about it, draw *water*, climb to the *top*, wait not for a *word of command*, but make hast about the businesse, for it is *good for all* that the fire be *quenched*; and if thou waitest for the word, these *Consumers* (in their *flame*) may hap to have the *mastery*, and do more mischiefe of a sudden then we are aware of. Thus our *Warrant* is signed in the second place by the *Law of Nations*.

Their Robberies how?

Pliny Alex. ab Alex.

☞ It is against the Law not to discover them.

A word to honest men to be up.

Sim.

☞

Thirdly, The *Law of God* saies, *Luk.* 10.27. *Love the Lord thy God, &c. and thy Neighbor as thy selfe.* Besides the *Law of Nature*, and *Nations*, the *Law of God* is unavoidably necessary (*ad ultimum finem.*) Now this *Law of God* gives me *Warrant* as a *Minister*, and as a *Man*, to proclaime the injustice, oppression, lying, cheating, deceit and villanies of this wicked *Tribe*; as Amos 4.1. *Hear the Law of the Lord, O yee Kine of Bashan! yee which oppresse the poor, and crush the needy*; that is, O yee *Judges* and *Lawyers*! that are fed with the best and fatest things; abounding in wealth and stores! and they are such *Kine* whose *bellies* are filled for a *day of slaughter*, which is signified by *Bashan*. —*and they say to their Masters, bring wine.* By the *poor*, is meant the *borrower*; but by the *master* is meant the *creditor*; now these wretched Lawyers do not (as they ought to doe) *justice* for the relieve of the poor Debters against hard hearted *Usurers*, but rather they oppresse the *poor* and fulfill the desires of the rich *misers* to the wrong of others; and then they say, come your *cause* will carry it, bring us *wine*, a quart or pottle of wine to make merry with. But God will confound this their *carnality* and *covetousnesse*. Amos 5.7. *Hear, O yee that turne judgement into wormwood!* and have made the Laws bitter to the *poor* and honest *people*, and have made their *remedies* worse then their *diseases*, and have managed the causes of the *righteous* with so much sin, as have filled them with frequent sorrows and tears; abhorring true *reason* and *equity*. Vers. 11. *For as much therefore, as your treading is on the poor*, &c. That is, your greatest violence, *disdaine*, abuses, and base *injuries* are done to them, to screwze, and grinde them under your filthy *feet*. Ver. 12. *I know your manifold transgressions, and mighty sins, in afflicting the just, taking Bribes* (or Fees) *and turning aside the poor in the gate from their right*; i. e. when the poor have nothing to give them, they get them into prisons, to lie and rot there. The *Germans* have a Proverb, that the *rich are hanged up by their purses, and the poor by their necks*. Thus by injustice (as the Prophet saies) the *Tyrannicall Tribe* of *Judges* and *Lawyers* grow great, get estates, build stately houses, have pleasant Gardens, and *ruffle* it out in *Angles of luxury* and *pride*, and whilst *Angels* protect them they behave themselves like *Demi-gods*; But God will reward

3. The Law of God gives a call to this work

Amos. Expos.

Complaint of the Lawyers.

Expos.

Germans Prov.

Micah. Expos.

ward them in their *kind*. Micah 2.1.2. *Woe to them that devise iniquity*; that is in Hebr. און *lye, vanity &c.* who do this like the Lawyers? and when *the morning is light they practise it*; So away they run to *Westminster*, and there plead their lies. V. 2. *They covet fields and take them by violence, and houses and take them away*; *So they oppresse a man and his house, even a man and his heritage*. But thus saith the Lord, Vers. 3. *Behold against this Family* (i.e. of Lawyers) or these Inns of Courts) *do I devise an evill*, &c. and Vers. 4. *In that day shall one take up a parable, and lament with a dolefull lamentation, and say; we be utterly spoiled*. Thus the Lord complaines and threatens them very *speedily*, and to purpose, as will appear ere I have done with them. Now Gods Word gives me warrant all along to *cry aloud and spare not*. Should Whoredome be suffered in the *open streets* without open reproofes? or Drunkennesse, or the like? Why then should oppression? injustice? lying? perjury? violence? cheating and such like *Knaveries*? is not one sin, as much sin in the sight of God as another? I apprehend my *Commission* to lead me as largely against the *Lawyers*, who make a daily *trade of sin* (as lying, swearing, cozening, oppressing and wronging the *Fatherlesse* and *Widows*, and all this in open sun too, hereby getting mony, as it does against *Drunkards*, Swearers, *Whoremongers*, who every day live by their sins, making a trade of them, and getting mony by them! O how bitterly God complaines! Heaven, Earth! and Creatures groan at such a company of as vile *wretches* as the earth bears! that live by *sins*! and have no other trading, and that they should be yet tolerated to have open practise! Jer. 6.29. *The Founder melteth in vain, for the wicked are not plucked away*. I wish one day it appeare not all one with open *toleration* of Drunkennesse, Whoredomes or the like: But I am bound in conscience to bear *testimony* against it, and say with the Prophet, behold *the end is come, the end is come, it watcheth for thee, behold, it is come*. Ezek. 7. 6,7. *their time is come, their day of trouble is near*; these judgements are inculcated, because the Lawyers will not beleeve (it may be.) Ver. 8. *Now will I shortly poure out my fury upon them*. Ver. 10, 11. *Behold the day! behold it is come! the morning is gone forth the rod hath blossomed! violence is risen up into a rod of wicked-*

Of the Lawyers.

They trade in sin.

1. The pronunciative Law of God.

Jeremy. Expos.

ness! None of them shall remain! Nor of their multitudes! Neither shall there be wailing for them! The time is come! The day draweth nigh! *Gods Word* to me is, to declare against their *Injustice* and *Tyranny*, *Cheating* and *Lying*, and to warn them, *Whether they will hear, or whether they will forbear.* Ezek. 2.7. And if they will hear, *Ezek.* 33. 12,15. *Say, Son of Man, if the wicked will restore the pledge, and give again what they have robbed, and walk in my statutes without committing iniquity, they shall live, and not die.* Thus far the *Law of God* gives me power. So *Psal.* 82. 2,3. *How long will ye judge unjustly? and accept the persons of the wicked?*

Ezekiel.

But to come to the *directive power* of Gods Law, see *Judg.* 5.23. *Curse ye Meroz, curse ye bitterly the inhabitants thereof.* And that it is *incumbent* upon us by *Gods Law* to defend our *Liberties* against all *Tyrants* and *Oppressors* (as I said before) is without doubt, *Hos.* 5.11. 1 *Cor.* 7.23. See what *Mattathias* said to his Brethren. *Come, let us restore the decayed state of our people, and let us fight for our people, and for the Sanctuary.* So that it plainly appears, we may do all we can for the *decayed estate* of this *Commonwealth*, against the corrupt, cruel, and cursed innovations of the *devouring Lawyers*, (as well as other *Tyrants* that were *Lords* over us;) and for the *restoration* of our *Primitive liberties*, and *freedom* of *Justice* (as we shall show by and by) at every mans door, *That righteousness may run down like a River in every street*, *Isa.* 48.18. And be as *common* as the *waters* in the *High-way*: So that herein the *Law of God* engages us. *Et nullius subditur legi inferioris contra superiorem.* What then? though some *Humane Laws*, (through the *corrupt*, *close*, and *clandestine Interests* of men) should not allow this liberty? our *consciences* are not bound to *humane* unjust *Laws*, which run *run-counter* and *justle* against *Gods*? but as 1 *Pet.* 2. 13. *to submit our selves* to mens *laws* (*propter Deum*) *for God. Nemo astringitur mandato inferioris, cum superiori mandato dirigatur.* So that we are bound to *mens laws* but *secundum quid*, as we say; but we are absolutely *obliged* to *Gods Laws*. And in obedience to *Gods Word*, we must not onely endeavor to free our selves, but our neighbors from *Tyranny* and *Oppression*. *Love thy neighbor as thy self.*

2. The directive Law of God.

1 Mac 3.43.

Isaiah.

Expos. Gods Law is to be obeyed against mens.

A digression.

Let me a little *digress* (now) for the *Publicks sake* in this my *discourse*; not onely to acquaint the *Governours* of our *Nation*, how much the *Message* from *Bordeaux* in *France*, or any other *Nations* concerns us; for we are bound by the *Law of God* to help our *neighbors*, as well as our *selves*; and so to aid the *Subjects* of other *Princes*, that are either persecuted for *true Religion*, or oppressed under *Tyranny*. What mean our *Governours* to take no more notice of this? How durst our *Army* to be still, now the *work* is to do *abroad*? Are there no *Protestants* in *France* and *Germany* (even) now under persecution? And do not the *Subjects* of *France* that lie under the Iron yoke of *Tyranny*, send, and seek, and sue to us for assistance? *Well*, *woe be to us*, *if we help not the Lord*, Judg. 5. 23. *against the mighty*! For it is the Lord that sent for us thither, and calls for a part of our *Army*, at least, into *France* or *Holland*. Therefore, *Cursed be they that do the work of the Lord negligently*, or, but by *halves*, Jer. 48. 10.

To assist our Neighbors.

France, &c.

Holland.

Object. O! but some will say, What call have we?

Answ. Can ye have greater? You are called thereto by *God*, and *Men*?

Object. Answ. 1.

Object. We have no *example* for it.

Answ. 1. Suppose it so, yet by *faith* it is ye must *subdue Kingdoms*, obtain *promises*, stop the *mouths of lyons*, *quench the violence of fire*, *wax valiant in fight*, and *turn to flight whole armies*, Heb. 11. 33, 34, 35.

2. Stay for such *ceremony*, and your help may come too late. *Marathon* (I told you of before) fell *pell-mell* upon the work, as soon as ever *necessity* called for it, and *opportunity* seconded it.

2.

3. Your *work* is not to be after the *commandments*, or *examples* of *men*, for that is the way to be broken, Hos. 5. 11. Isai. 29. 13. But by you the *work* of *God* is a *strange work*, to confound the wisdom of the wise, &c. But

3.

4. If nothing else will serve, there is ample example for you both in *Scripture* and *History*; in *Scripture*, we know *Hezekiah*, though King only of *Judah*, 2 Chro. 30. yet looked after them of *Israel* too, though under the *Dominion* of the King of *Assyria*; yet even to those *subjects* of *Assyria* that were *one in faith*, he sent *Messengers* to invite them to come into *Jerusalem*,

4. Examples of this.

Hezekiah.

and he gave *aid* to them (though against the Laws of the King of *Assyria*) to destroy their *Idols* and *Idolatry*, and to set up the true *worship*; so may we assist our *friends in France*, (if we are called to it) and *invite* them to us, to *joyn* with us. And we may (yea, and must, if we *sin* not) send *help* and *aid* to them, till their *Idols* and *Idolatries* be *hewen down*, with all their *high places*; and so go on, till that *France* (whom I conceive the *second* of the *ten horns*, *Rev.* 17. 12. *Dan.* 7. 9, 10.) have her *Judiciary Throne* set up, *Psal.* 89. 14. & 9. 4. also; and then the work will run on round about, *without* much of our *help*; and all the *ten horns* will tumble apace; and in few years *Babylon* will be *fallen*, and *Christ* reign to the *total extirpation* of *Antichrist*. Another *example* is given us by good *Josiah*, 2 *King.* 22. 2 *Chron.* 34 & 35. who out of *true zeal* to God, took upon him to expel *Idolatry*, not only out of his *own Kingdom*, but also out of the *King of Assyrians dominions*. But now we are, or may be sent for to do it in *France* or *Holland*, or the like; wherefore let me tell our *Army* and *Statesmen*, that if they belong to the Lord yet, and if God hath *good* to do *by them* yet, that then they shall not be able to sit still long; for if they will not take their *work* abroad, they shall have it *home*, as sure as *God lives*, and is *righteous*. For where the *Kingdom of Christ* comes, there is no such thing, as *bounds* or *limits*, or *Rivers* or *Seas*, that shall cage up or confine the *fervent zeal* and *flaming affections* of an *Army*, *Representative*, or *People spirited* for the *work* of Christ; which is more and more publick, and looks beyond Seas now. O no! no more then the bounds or limits of a *Parish* shall confine a *Minister* of the Gospel, to the *Spiritual work* of *Christ*.

Vide Chap. 5.

Josiah.

A word to the Army.

The work will go on beyond Seas.

In *History* we have examples enough. *Constantine* the *Christian* makes Wars against *Licinius* the Emperor, for his persecuting the Christians, in punishing and putting them to death, and depriving them of their *Christian liberties*; so that after *Constantine* had warred for the *oppressed ones*, he compelled the oppressor *Licinius* to give liberty to the *Christians* in matters of *Religion*, and then he put him to death in *Thessalonica*, for his *Unchristianness* and *Cruelties* to his *Subjects*. And after him we finde that *Constans* threatned to war upon his own, and elder brother *Constantine*, for banishing *Athanasius* from *Alexandria*, because

Examples.
Constantine the Emperor.

Constans.

cause he was so hot an *Antagonist* against the *Arrians*: and this *war* would have been a *bloody one* too, had not *Athanasius* been restored. And is it possible, that *Constans* (who adhered to them that were the *Orthodox Christians*) for the restitution of the *Bishop*, thought his call to *war* sufficient? And shall not we upon *sute* and *petition* of the oppressed City of *Burdeaux*? and Subjects of *France*? or distressed *English* in *Holland*? imploring *aide* against *Tyranny*, and *Persecution*, think we have *call* enough for the restitution of *Christ*, his *Kingdom*, *Saints*? Liberty of the poor oppressed *Protestants*? and the *deliverance* of distressed *Cities*? *Citizens* and *Subjects*? For shame away with this *irrational*, *irreligious*, and *unchristned spirit*! and take *courage* upon Gods command, mess call the *spirits motion*, and *Christs errand* in the *world*, and call the *scarlet whore* that sits on that *Horn* of the *Beast*, to a *strict account* for the *innocent blood* that is to be found there upon the *Inquisition*. Thus *Theodosius* made *war* on *Cosroes*, King of *Persia*, to deliver but a *few Subjects* (fewer then are in the City of *Burdeaux*) from *tyranny* and *persecution*.

The call abroad.

Theodosius, Socrat. l. 7. c. 18.

But upon a more *civil account*, we know the *Roman Commonwealth*, and the *Lacedemonians*, and *Thebans*, and *Spartans* have ever sent succour and *assistance* to their *Neighbors*, when *oppressions* and *tyrannies* compelled them to implore it, as now the *Burdelois* do of us; and must we not aid the *afflicted* and *distressed*? There is a notable *sentence* of the *Spartan* Senate left upon Record. For the *Spartans* being Lords of the *great* City *Byzantium*, they made *Olearchus* Governor there, who kept up the *corn* (in the time of *wars*) for the Souldiers, and let the Citizens die for hunger; but *Anaxilaus*, a great Citizen, disdaining such *tyranny*, enters into *treaty* with *Alcibiades* to deliver up the Town, who indeed was received soon after. But *Anaxilaus* being impeached by Articles, pleads his cause himself, (for *Lawyers* were not then as now) and his *Judges* acquitted him, with these words, *Warre are to be made with Enemies, not with Natures*: for it is against the very *Law of Nature*, that those who should bee their *Defenders* and *Preservers*, prove more cruel then *enemies*.

Remarks on a civil account.

Spartans. Justin. lib. 1. Diodor. lib. 2. c. 37.

So is it against the *Law of Nature*, for the King of *France*

to be worse then an *Enemy* to his own *Citizens* and *Subjects*; So is it as much against the *Law of God* (should they supplicate to us for assistance) to be worse then *Neighbours*, and then such *Professors* and *Pretenders* for the Kingdome of Christ, as we make a noise of in the world to be; if we strike not (now) in for the *interest of Christ*, and take not the *opportunity* to visit those *Coasts*, and to view the condition of the *Protestants* and oppressed ones in that Kingdome. So let us come into our own Country for *examples*; did not *King Hen.* 2. war against the Emperor *Charls* 5. under the colour and command of defending and delivering the *Protestant Princes*? yea, *K. H.* 8. made ready to help the *Germans*, if the *Emperor* should oppresse them: And shall we sit still? now the eyes of all *oppressed* and *distressed Protestants* and *Subjects* (in all Nations round us) are upon us? and the rather for that we pretend to do all for the *Interest of Christ*, and *Liberties* of people. Nay, in this we have all the *advantage* that can be; that whereas others waged wars with their own *Interests*, ours will be with *Christs*, who is to rule all *Nations*; theirs about *meum* and *tuum*, ours onely for Christ and his Kingdome. Oh then! that our Powers, and Armies, and Navies, and Churches and all together would joyne in one, to *ingage* together as one *armed man*! And in the *name of Jesus* now *to proclaime liberty to the captives and oppressed ones* of other Nations, abroad as well as at home; were there but once a *Proclamation* made in the name of *Jesus Christ*; O how many would come running under his *banner* from all parts! *beyond expectation:* of such too as are not yet known to the world, and then woe be to *Gog and Magog*. The *Gaddites* desired to be at rest, and to go no further, but to stay on the other side *Jordan*, and to live there; which though *Moses* assented to, yet it was with this proviso, that they should goe on and *assist* their other Brethren with their whole worke, and go through-stich with it now they had begun it, until the *Israelites* had conquered the *Land of Canaan*; yea, and to goe *first* out, as the *Van* (because they would first sit down) and if they refused to doe thus, then they were *anathematized* (and destined) to *destruction*, like them that were adjudged *Rebells* at *Cadesh barnia*, and none of them (by the decree of God) were ever to enter into the *Land of Canaan*. So such of the

Examples at home. *K. H.* 2. *H.* 8.

In the name of Jesus Ingagement.

Numb. 32. *Josh.* 4. 12. *Deut.* 3. 20.

A Proclamation to be made.

Gaddites who now?

the *Army*, *Representative*, and *Commonwealth* that have heart to go further beyond the *Seas* (*Jordan*) but would be *rest*, on this side, should hear a *Moses* say, what? what? y brethren go on and fight further for *Canaan*? and you sit still? live lazing and idling at home? No! no! away: you that wo first sit down, and lay down *Armes*, and live in *Peace*, get y first out beyond *Jordan*, for you shall not returne to your Ca and Corne, and fine finical fig-leaves, to be Coached and com mented into effeminacy and fooleries; no, nor yet to dwell home in *England* with your wives, untill the Lord hath driven *enemies* before you, and granted a place to your *Brethren* bey *Jordan*, as well as to you on this side it; and then you shall turn in peace, and with welcome, and be innocent before the L and his people *Israel*, and abide in quiet, but not till then. The fore, *Uriah* said, 2 *Sam.* 11.11. *The Ark of the Lord, and Isr and Judah abide in Tents, and my Lord* Joab, *and the S vants of my Lord are encamped, &c. And shall I goe into house to eate, to drinke, and to lye with my wife? as thou liv and as thy soule liveth, I will not do it!* O brave Souldier! co on then! let's be gone abroad, and get on the other side the ri in the name of the *Lord Jesus*! and those that will not doe it, the *Rebels* at *Cadesh barnea* they must be cursed, and never en into the land of *Canaan*, which is on the other side the *Ri* Wherefore to our *Neighbors* both at home and abroad, let ev one discharge his duty aright; and let not *Holland* or *France* forgotten (and it shall be a *door of hope* to us in the *valley of chor.*) For beleeve it, upon perpending the concomitants (*mise* know what I mean, *Hos.* 14.9.) there is a necessity of taking all opportunities to show our love to Christ and his Kingdome; a our charity to our oppressed, and afflicted, imbondaged neig bours: and let not men dispute so much whether it be lawfull defend or strike in for anothers liberty, and deliverance, if it w lawfull to doe so for our own, seeing we *must love our neigh as our selves. Diligit in proximo, quod in seipso diligit, diligit proximum eandem ob causam, propter quam diligit ipsum*: if we love Christ then in our Nation, why not in anoth and if Justice, and Peace, and Piety, and Righteousnesse amo our selves, why not among others? O for shame sirs! let's rub

When tis time for the Army to rest.

Uriah.

☞

Our Warrant for this.

eyes, and look about us! And after the wicked *Lawyers* have had a thing, let us beat a *march*, and *alarm* the whole world. *Jer.* 50.2. *Declare ye among the Nations, and publish, and set up a standard, publish and conceal not, (till ye) say,* Babylon *is taken. Who is on my side?* (saith the Lord.) Who? *Come against her, from the utmost border* (even *Ireland* and *Scotland*) *open her store-houses, cast her up as heaps, destroy her utterly, let nothing of her be left: Woe to them, for their day is come, the time of their visitation. The vengeance of the Lord our God, the vengeance of his Temple* (or Churches,) *Jer.* 50.26,27, 28,29.

An alarm.

I intended not this length, but the Lord will have it so; and so I come in again to the *Lawyers*, having proved my *warrant* by the *Law of Nature*, of *Nations*, and of *God*. Which *Law of God* is of all the *necessary*, seeing that mens judgement (especially in particular *contingencies*) may be divided, and produce divided and different effects, till the *divine law* directs them: for *Psal.* 19.7. *The law of the Lord is perfect, the testimony of the Lord is sure, the statutes of the Lord are right, rejoycing the heart, &c.* From whence ere long all other *Laws* among men must fetch breath. And then as the *Psalmist* says, *Psal.* 147. 19,20. *He sheweth his word to* Jacob, *his statutes and judgements to* Israel; *and he hath not dealt so with any other Nations; as for his judgements, they have not known them.* This will, I trust, be fulfilled in a short time, as soon as ever the *Lawyers* once tumble. In the mean time, says the Lord, *Isa.* 5. 20. *Woe be to them that put bitter for sweet, and sweet for bitter!* Vers. 23. *Woe be to them that justifie the wicked for reward, and take away the righteousnesse* (or righteous cause) *of the righteous from him, &c.* And *Isa.* 1. 21. *O! How is the faithful City become an Harlot, &c. Companions of Theeves.* Vers 23. *Every one loveth gifts, and follows after rewards; they judge not for the fatherless, nor widow, &c.* Therefore saith the Lord, *Ah! I will ease me of my adversaries!* and *will restore thy Judges as at first,* (how that is, we shall hear hereafter.) But wo be to these *wicked ones!*

Vide Chap. 5.

Laws of men must breathe by Gods.

Wo to Lawyers.

The *two Plagues* of this *Nation* rose up both from the *bottomless smoke*, where the *Priests* and *Lawyers*; both alike they keep

Priests and Lawyers the two Plagues, that rose together.

keep up a corrupt, carnal, *Antichristian interest*; the *Priests* would fill the cup of the Whore for the *Nation* to drink of, and the *Lawyers* would cloath her with *scarlet*; but *wo be to us!* if either be suffered to *trade*: for, *because thou hast let go the men that I have appointed to utter destruction, therefore thy life shall go for theirs, and thy people for theirs*, 1 King. 20. 42.

They must fall together, seeing ever since *Edward* the third his time in *England*, they were *advanced* together, *i.e.* as to their height *in interest*. The *Lawyers* (who are Tyrants and Oppressors of the *Civil state*) may as well be compared to the *locusts* mentioned *Rev.* 9. 3. *&c.* as the *Priests*, (the Tyrants and Oppressors of the *Ecclesiastical state*.) For

Lawyers Locusts.

1. Arising out of the bottomless pit smoke.

1. Out of the *smoke*, which darkned the *Air* as well as the *Sun* (Earth as well as Heaven;) and so out of that *Antichristian darkness* which arose upon the *State civil* as well as *Ecclesiastick*, came these *locusts*, Vers. 2, 3. upon the Earth, and *Lawyers* into this Kingdom (as we shall shew afterward.) *Vide Malmsbury*, in *Willam.* the second his time, they proceeded from the *Romish* Clergy.

Malmsbury.

2. Unclean Creatures.

2. *Locusts* are unclean Creatures, many times translated *Grashoppers*; and the *Midianites* and *Amalekites* that came against *Israel* in *Gideons* days, *Judg.* 7. 12. were said to be like *Grashoppers*, which, says *Cooper*, signifies *Bodily oppressors*, *Egyptian plagues*, as *Exod.* 10. 13, 14. Grievous! Such are the *Lawyers* all over the *Nations*, and they never are in such *multitudes*, but they are most grievous *plagues* as can befal a *Nation*, we had need to seek in haste to our *Moses*'s and *Aarons*, by whose means I am perswaded they will be swept away of a sudden into the *Red Sea*.

Cooper.

3. For multitudes.

3. *Locusts* have their strength in their *multitude*. O what heaps of this noysome *Vermine* may you see at a time in the *Temple*! or *Westminster-hall*! *Nullum unquam fuisse humanum ordinis institutum, quod magis brevi tempore crevit, &c.* They do make up the numerous Army of *Antichrist* (in this *State*) against *Christ*, and are to torment men, *Rev.* 9. 3, 5, 7, *&c.* and like *Exod.* 10. 14. they cover the *Earth*.

4. For their variety of orders.

4. *Locusts* have their variety of *orders*, and we may see them

noted in their several colours and marks. Thus have *Antichrists Laity* (I mean) *Lawyers*, as well as *Antichrists Clergy* (I mean) the *Priests*. It were but loss labor to enter into this *number of his name*, or to reckon up the *variety* of *orders*, and *degrees* of this *brood* of the *Beast*, distinguished by several Forms, Sects, and Habits of divers Fashions.

5. For their earthly dispositions.

5. *Locusts* are of *earthly dispositions*, greedy devourers, insatiable for *covetousness*; always desiring, but never delighting to work, sow, labor, nor plough, but to eat up the *fruits* of other *mens labors*; and to fall on, cease upon, and take possession of the best *Meadows*, *Valleys*, and pleasant places of the Land; now the *Lawyers* (as well as *Priests*) are such a *plague* of *Locusts*. For what fertile or fruitful Soyl in *England*, that they have not ceased upon? and eat out; and (with ravenous *fees*) bought out the *best estates* in the Land? What have these *Lawyers* (like the *Locusts*) but a *mouth* and a *belly*? a huge *mouth* (at the Bar) to *bite off*, and as big a *belly* to *take in*: A *mouth to gape* for it, and a *belly* to get it; a *mouth to plead* for it, and a *belly to feed* on it; a *mouth* to serve, a *belly* to consume; but all this while no *hands* to do good, or deal out to the *poor* and *oppressed*.

A mouth, and a belly.

6. For their leaping.

6. *Locusts* have a *leap* (like *Grashoppers*) and so have the *Lawyers*; for like the *Leopards* they get their prey, *Saliendo*, by *leaps*, which are sometimes very large; and as to the things of God, or Religious Exercises, we shall finde few of them frequent them, unless by *leaps* now and then: so by *fits* and *jerks* they will seem (may hap) serious, as if they set for *Heaven*, and may promise much. But I always except such as were *Lawyers*, and are converted, or (it may be) some that are (yet) so accounted, who are *godly* and *conscientious*, and cannot close with the *common sort* or ordinary practise of greedy, griping, selfish, oppressing *Lawyers*; but such are not very many: And I must needs say, I cannot see how an *honest man* of a *tender conscience*, can continue a *Common Lawyer* with them, in *pleading* and *practising* as they do; for doubtless he will lie under very desperate and daily temptations to *trade* with sin. But as to the *sect* of them in *general* (excepting some *particular* (*rare*) *ones*; such *Zeno's* as are *honest* and *godly* amongst them) these *Locusts* may leap to a little *honesty* (it may be) on *Sundays*; but all the days after, they *follow* their

Exception of some.

No honest man can live a Lawyer.

Tit. 3. 13.

☞ *Greg. Moral. Job* 39. 23.

old trade of lying, and oppressing, and eating up the greens of the Land, Subitos dant saltus, sed protinus in terram cadunt. Their ordinary going is but *higgle-haggle* here and there, this way and that, on this *side*, and on that too, for any *Cause* or *Client*, so they meet but with an *Angel* in the *way*.

7. Like to Scorpions.

7. These *Locusts* (that help to make up the *Army* of *Antichrist*) had a *power* like to *Scorpions* given them, *Revel.* 9. 3. and so have the *Lawyers*.

1. Flattering faces, full of craft and cruelty.

1. *Scorpio ubi blanda facie, sæpe caudæ pungit occulte.* The *Scorpion* hath a *flattering face*, and so these *Locusts*, *Revel.* 9. 7, 8. *Their faces were as the faces of men, and they had hair as the hair of women.* But Vers. 10. *their tails were like to Scorpions that had stings to torment men.* All this signifies their *Hypocrisie* and *craft*, as well as *cruelty* to hurt us. *Exterius bonus, sed interius malus* (sayes one.) For (*Scorpio blanditur vultu, sed percutit cauda*) these *Scorpions* will finely *fawn* to thy face, but they *torment* with their *tail*, when thou thinkest *danger* is over. This signifies (also) their (*varias fraudes*) sundry sorts of *tricks* and *frauds* (as *Cotterius* tells us) to deceive and do *mischief* with; therefore they have *womens hair*, as well as *mens faces*. As the Apostle sayes, 2 *Pet.* 2. 3. *Through Covetousness, with feigned words they make merchandise of men*; for they seem the *faces of men* that are most discreet, wise, prudent, eloquent, yea and affable, and courteous; but as *Pliny*, *lib.* 11. *c.* 25. sayes of the Scorpion, *Cauda semper in ictu est, nulloque momento meditari cessat, ne quando occasionis desit*: Their *tail* is continually in motion to torment us, and every moment ready to take occasion to sting us; and as *Paul* in *Rom.* 16. 18. sayes, *With fair speeches and flattering words, they deceive the simple.*

Cotterius.

Pliny.

2. They eat the dust, as it is a curse.

2. As *Scorpions* ever since they were *cursed* (in *Gen.* 3. 14. *Thou art cursed above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all thy days*) I say ever since with their *tails* (which torment us) they gather up the *dust* of the *Earth*, and feed altogether upon earthly things as their meat. *Scorpio caudalingit, & isti spiritualia temporibus postponunt.* So they, like the *unclean beasts* under the *Law*, tread *All four upon the Earth*, and all this upon *their belly* too. O bitter curse! they cannot *abide* the *things above*. And this makes

the

them ready to receive Petitions, opinions, causes, complaints, many hours together about Bodies and *Estates*; but cannot abide a *Petition* that concerns *Soules*, which lately I tryed their patience with before the *Lords Commissioners*, but upon the naming of a *Scripture* or two, they would not hear it; at which drawing my *Bible* out of my Pocket, and telling them that that was the *Statute Book* to be used in such *cases*, and beginning to open some Scriptures, I came to that in *Ezek.* 22. 27. *Her Princes are ravening Wolves, they seek to destroy soules, to get dishonest gain, &c.* but they fell a chafing and fuming, and could not endure it.

They cannot abide a plea out of Scripture.

2. They sting deadly and by degrees. *Plin.*

3 *Scorpions sting*, but not dead at first, but the wound works by degrees; and *Pliny* saies plainly, that the *venome* runs along the *veins*, by little and little, till it comes to the heart and kils them. The *Lawyers* like them *sting deadly*, and it were better they killed us right out, (*Rev.* 9. 6.) then to consume, perplex, paine, grieve, and afflict us to death by degrees, the *plague* of them is the worse: *Habent venenatam suam potestatem.* Thus these *Locusts* are like *Scorpions*.

8. Monsters.

8 These Locusts were *Monster-forme*, and that *multi-forme*, being made up of many sorts of creatures; so the *Lawyers* are (i.e.) like for *subtlety*, *Vipers* for *venome*, *Dogs* for *mouthing* it, but *Tygers* for *tearing* it, and cruelty.

1. In their bodies.

But 1. In their Body, *horses prepared to battle*, *Rev.* 9. 7. Horses not common, but kept up, and fed, pampered Jades, that work not, but feed hard, and eate and drink of the best; therefore saies the Apostle 2 *Pet.* 2. 12. *They are as bruite beasts led with sensuality*, and yet like *Horses prepared to battle*, that is, full of fury and rage for *Antichrists* designe, and against the Gospell of the Lord Jesus. *Cum fervore & impetu procedentes, sine Dei timore, & discretione currentes in conculcationem electorum; & sicut equi* (saies *Beda* in *loc.*) *non sua ratione sed alterius impulsu aguntur, ita diabolico spiritu agitati feruntur contra Christum.* They must needs go whom the devill drives: and thus like the *horses*, *Job* 39. 25. *They mock at fear*, and go on as bold as blind Bayards (furiously) for *Antichrists* interest, as his Army for *Civill affairs*. Besides, it seems they are cruell and given to *Bloodshed*, and under pretence of *Treason*, breath out

Full of fury for Antichrist.

Caribus.

Beda.

Law or the like, they cause the faithfullest to suffer, as Sir *Walter Rawleigh* told them to their faces.

2. Their Heads

2 On their *Heads, as it were crowns*, &c. So are these *Leguists*, or *Lawyers, Antichrists* Army of crowned men in State-matters, as well as the *Priests* and *Clergy* his Army in Ecclesiasticall matters; not only in their wear of Caps like *Crowns*, but in that they get the legislative *Power*, and have (*more regio*) in the manner of *Kings, Lords*, and such like *persons*, imposed laws and duties on *consciences*, tyrannizing and oppressing all the *people of God* as their *Vassals* and *Subjects*: Thus the Lawyers are Antichrists *Horses* kept up for his battle, being *monster-form, magni-formes*, and *multi-form*; But Christ he rides upon his *white horse*, conquering and to *conquer*.

ωσὶν ἵπποις ἐοικυῖαι καὶ ἐπὶ κεφαλῶν αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ. *Primæ Leo, postremæ, draco, mediæ ipsa chimæra.* Par. in loc.

3. Their Faces

3. *They had Faces like the faces of men.* That is, least men should loath and abhor them for their cruelty and cursed dispositions, they *insinuate* into great places, Kings Courts, and Palaces, &c. by simulation, and fine glozing flattering shewes of humanity and humility, having learned the art of *dissembling* in the *Inns of Courts*, having it infused as a principle which *Kings and Rulers* held (by their authority) *that none was fit to Rule, unless he can dissemble.* These Lawyers never more dissemble, than when they resemble the *faces of men*; For they put the *fairest faces* on the *foulest actions*. There be no greater *Flatterers* in the world, and they smile at the most distance: And (methinks) now the Lawyer (is like one nigh drowned,) he fastens upon any next hand, in hopes to save himselfe: but soft sir!

With their art of dissembling.

☞

4. Their Hair.

4 *Hair as the hair of women, Rev.* 9. 8. That is, as *Cotterius* notes, 1. *Varias fraudes*, their variety of *art* to deceive and insinuate. 2. *Ornatum illicitum*, their *unlawfull attire*, to make a great show with fine, soft and delicate ornaments. And 3. *Effœminatos mores*, their effeminacy and *womanish fancies* and *fashions*: and like women, O how they love their long hair! & *delicate comans alunt, pingunt, mulcent*, powdering and painting it!

Cotterius.

☞

5. Their Teeth Terrible.

5 *Their Teeth as the teeth of Lyons, Rev.* 9. 8. Such an expression is in *Joel* 1. 8. *Voraces & truculenti sunt*, that is, they are ravenous and cruell; so that in the description of them, there is *falsa boni simulatio, & vera mali dissimulatio, & Ap-*

Sagui-

vitia. A *semblance* of good in their *faces*, a *dissemblance* of evill in their *hair*, but *dentibus, crudelitas significatur*, by their *teeth* is figured out open cruelty and tyranny, and bee sure these *State Locusts*, or Lawyers where they cannot get what they would with the first or second, they bring in the third, and show their *teeth* to the purpose, in tearing away mens Estates, Liberties and Lives too if they can, *omnia rapiunt, araria exhauriunt, omnes devorant, agros vastant, crudeles & savi sunt in pios, qui in manus eorum incidunt*, making themselves rich by others ruine.

Lyra.

6 *They had Habergions of Iron, Rev. 9. 9.* That is, their *outward defences*, whilst corrupt *Laws* and *Lawyers* have been a long time (especially in these *five months*, that they have so dreadfully *tormented us*, I mean for the hundred and fifty years last past) kept up by *secular Powers*, so that there was no opposing them; *Quibus munita ut a nemine facile laedantur*, they had power to hurt all that while, but none could hurt them.

6 Habergions of iron.

Parens.

7 *And the sound of their wings, like the sound of Chariots, Rev. 9. 9.* This State-Army of Antichrist being (as we heard before) so crafty, cruell, fierce, strong, forcible, and armed with *secular Powers*, and all means to hurt men with: They have *wings*, that is, such things, advantages, and Priviledges, with which they are high in boldnesse and ambition, and are elevated exceedingly, and lifted up, and especially to the terror of honest people. *Beda* writing on this place saies *Expavescendum magis, quam exponendum.* It is rather trembled at, then interpreted how this Army of these *Locusts* increase, For with their *wings* they make such a huge noise, as amazes and amuzes men, and makes them afraid of them.

7 Their wings and priviledges

Beda.

The Army of Locusts.

For the *noise* is first, *Confused*, like the sound of many *Chariots*, uttering no distinct noise, terrifying the people with horror by their loud clamorous voices, lamentable lying, pleadings, and disputes, and violent jangleings, and indistinct voyces which others must not rightly understand.

Noise of their wings, what?

Secondly, it is *Comfortlesse*, for they neither sound glory to God, good, nor peace to men; but all vexation, Suits, troubles, and mischeifes that may be. As *K. Jabin* in *Judg. 4. 2, 3. had nine hundred Chariots of iron, and for twenty years vexed*

Israel *sore*, but these have a hundred and twenty years vexed *England* sore, so that nothing but ruin and undoing is looked for from them; and a man needs no more trouble then to be within the sound of their Chariots and Lawes, Ile warrant him, his heart will ake and quake too. For as *Diversi currus diversis viis cum impetu currunt &c.* Diverse chariots, run divers waies, and all furiously to battle, so do these Antichristian State Locusts, the Lawyers, divers ways perplex us, and fling us out of one Court into another, with unreasonable restlesnesse, till they have run over us or ruined us with violent *contentions* and *torments*, and that which is worst, is, that they are so numerous, and run so many ways that we can by no means escape them.

Lawyers perplex us, and how?

8. These monsterous *Locusts* have *stings in their Tails*, Rev. 9.10. not only the *Priests* and *Prelates*, and so Antichrists Ecclesiastical Army had their *tailes*, as Officials, Commissaries, Proctors, Registers, and such like, that did grievously afflict and torment men; but also the *Lawyers*, Antichrists State-army have their long *tailes* too with terrible *stings*, and such are Solicitors, Clerks, Bayliffs, Serjeants, Goalers, and such like; and it is much to their advantage in tormenting men to have *terrible tailes*, that they will have none to execute their Warrants, *Writs*, Orders or the like (as near as they can) but the most cursed graceless Villains they can get; and by this means are men in the Country (above all places) abused, by bloody *Villains*, drunken *Sots*, who sit night and day drinking and swilling upon an honest mans score whom they have served with a *Warrant*, or so, and yet use him (as may be) if hee bee a man fearing *God*, worse then a *Dog* in beating, bruising, pulling, threatning and abusing him all *manner of ways*, if he do not fill their Pouch with mony, and their Paunch with liquor up to the throat, these torment so with their *tailes* that some men had better be hanged right out then so used, as Rev. 6. *Seek death but cannot find it. Mors optanda magis*, whilst Clubs and Canes lie thumping upon the backs of *poor people* that once come under the *Bum-Bailiffs*, being so cruelly plagued, pulled away from their Wives, haled up and down by head and ears, bereaved of their Relations, and robbed and spoiled of their *Estates*, and comfortable subsistance". Oh! how sad is this *torment* of their TAILES? as thousands can testifie to

8. Stings in their Tails who?

Such multitudes of Clerks &c. are against Justice, and true Law, *Mir. of Just. fol. 246.* † Judge *Arnold* was hanged for saving a Bayliff from death, who had robbed the people by distresses, and exorting mony from them. See *Mir. of Just. fol. 141.* and now the Bayliffs do it daily, and no justice.

loure! So that all the *Lawyers Estates* cannot make amends for the world of mischeifes they have done, and yet doe daily with their *Tailes*, which are most *violent*, *virulent*, and *venemous*.

Thus they are described in their *monster-formity*, or monstrous *deformity*.

9. These *Locusts* have a *limited Power*. As 1. To Persons, Rev 9.4. *that they should not hurt the grasse, nor the green things, nor the trees.* 2. To time. Ver. 5. 10. they had *power to hurt but five months.*

9 Their limited power.

1. To *Persons*, The Saints who are of three sorts, resembled by *grasse*, χόρτος, weake yet sappy: And 2. χλωρὸς by green flourishing things. And 3. by trees of the highest and tallest stature in Christ, viz. *Fathers, Young-men* and Children, 1 *Jo.* 2. yet all are to abstain from *Lawyers*, and the Lawyers are to have nothing to doe with them, for as the Apostle says 1 *Cor.* 6. 1. *dare any of you goe to Law before the unjust?* But as it is in 1 *Tim.* 1. 9. *The law is not made for a righteous man; but for the lawless and disobedient, for ungodly, and for sinners, for unholy and prophane* &c. So it is in *Rev.* 9. 5. for them *that have not the seale on their foreheads.*

1 To Persons.

Et electi lices perniciantur, non reputant hæc sua Hugo in loc.

2. To Time. But *five moneths*, *Quinque menses breviatem temporis exprimere arbitramur. Primasius* reads it *six months*, but the *Septuagint* says *five*, yet the obscurity hereof hath puzzled most Expositors as to the time; for taking in Scripture since a *day* for a *year*, *Numb.* 14. 34. at thirty days to the Month, yet five months is but one hundred and fifty yeares which is a short time; but to this I think *Bullinger* says well, that the allusion is made to the time of the *Locusts* or *Grashoppers* coming forth which is about *April* (as we say) and continues to *September*, i.e. the five hot months; so these Locusts have a *Summer-time* of doing mischeife for about the space of one hundred and fifty or one hundred fifty five years, which will be a *hot time* for them indeed; they sing, and leap, and devoure.

2 To time. *Andreas Cæsariens.*

Bullinger.

Don Pluto *dares not to assay*, though he be *Prince of hell.*
So much as Lawyers *dare*, *though they their soules to Angels sell.*

M. Brightman tels us what Troops of millitary *Locusts* the *Saracens* were; beginning *Anno* 630. to flye and leape about, and

Brightman.

1 The sublimer Locusts.

for one hundred and fifty years, i.e. the first five months they did miserably torment. But beside them the *Religious* western *Locusts* came in by *swarmes* in their hot *Summer-months*, and then a world of Priests, Jesuites, Monks, Friars, and after them Prelates rose up apace: In the daies of *Iynocentius* (so called) the third they began with abundance of power to torment men as they lifted, and this continued to 1360. a hundred and fifty years. Whereas *Wickliffe* full of the *wind* of the *Spirit* began to blow vehemently, after whom others followed and ceased not, till the *Egyptian plague* were (as to the greatest *torment* and *terror* of it) over.

2 Religious Locusts.

3 State Locusts

But besides all these; the third sort are the *State Locusts*, viz. the *Lawyers*, who arose out of the *bottomlesse pit smoak* too, as hath and will yet (further) appear: But we must not reckon from the first time of power given these sort of *Locusts* to *hurt*, (for that is of long standing,) for we shall find in *Edw. Confessors* time, An. 1043. how the *Common Law* (so called) arose out of four Nations, and gave a being to some; but after that *William the Conquerer* altered, and diffused *Edwards*, and kept (for his own corrupt ends and interest) more to the *Danish* and *Saxon*, appointing *Termes*, and thereby bringing forth an abundance of *Lawyers*, but as yet they were little, and their interest was a poor puny thing till *Edward the thirds* time about one thousand three hundred and odde, and all this while it was but as one friend pleaded for another; but now the *weather* began to grow *warme* upon them in one thousand three hundred fifty nine and so continued to *K. Hen.* 7. one thousand five hundred and four, or thereabouts. But then as *Rastall* in his *abridgement* notes, *Acts* were made in favour of them, and their Summer-months to do mischeife, and to torment the people came in a pace, and continued hot to them, that they had and did almost what they lifted, and had their *Lawes*, and *Liberties*, and *Priviledges* inlarged all along: So that they were to this day in their vigor, thus in *Q. Eliz. 8. An.* 1566. they were *fostered* up by her *Acts of grace* to them, and they have to this day had their *flourishing Summer* and *time* to prosper in; and to sing, devour estates, eate up the poor, and torment the people; but now their *five months* i.e. the one hundred and fifty years are upon *expiring*, and their *power* to torment will be

Common Law when it arose.

Lawyers.

Rastal. And so *Stowes Chron. in loc.*

more by a yeare or two; not but that they may have a being yet, but not as they had before, to doe mischeife; *They shall prevaile no longer, for their madnesse shall be evident to all,* 2 Tim. 3. 8, 9. their *September* is hard by, and a *West wind* will remove them out of those places wherein they have *sat*, and *sung*, and plagued us for five months. Concerning the *Locusts*, *Hildegard* hath a *prophecy*, which is,

The Lawyers end within a year or two.

In those days shall arise a sort of blockish Fellows, proud, covetous, perfideous, and crafty, eating upon the sins of the people, preferring themselves before other men, of arrogant disposition, and voide of all shame or feare of God, in inventing new mischeifes, strong and stout; but all prudent men and faithfull Christians shall curse this pestilent order. They will flatter noble men, and lay hold on whatsoever they can get, and howsoever it be gotten by stealth, robbery or legerdemaine. And alas! they will receive any thing, from Rogues, sacrilegious persons, Usurers, Adulterers, Apostates, Whores and Bawds of Noble men, perjured persons, corrupt Judges, Tyrants or any that live contrary to Gods Law. They shall live a delicate life, and get a certaine fulnesse of an abundance of all worldly things, though it be to their own eternall damnation. And they shall every day wax more and more wicked, with minds more and more obdurate. But when once their crafty Conveyances shall be found, then shall their large Gifts (and Bribes and Fees) *cease, and they shall goe from house to house hunger-bitten. Then shall the people pursue them with this out-cry: Woe be to you miserable wretches! that are ordained to forcem! the devill has guided you! your heart is without grace! your minds unstable! and your eys blinded with vanity and folly! Remember the time when yee were in sight happy, pleasant flatterers, lovers of the World, drunkards, ambitious, Patrons of wicked facts, pollers & pillars of all ruin, unsatiable sowers of discord. Then the people shall say, out upon you get you packing hence! ye Captains of mischeif! For ye are fallen headlong into everlasting shame and reproach, by God's just judgment.* Thus we have done with these *Locusts*, onely say further Ver. 12. *One woe is past!* It is past indeed at the downfall of this *Antichristian State-Army*, as well as at the downfall of *Antichrist's Eccle-*

Hildegard's Prophesie.

siasticall Army of Locusts. And whilst we have offered these considerations of the *Locusts*, wee doe not exclude a more *spirituall* and refined meaning of those words in the full sence of them.

But to conclude this Chapter; We might well wonder, how the *Lawyers* yet stood, seeing the Priests and Prelats and such like *Locusts* were swept away, but that their five months (we finde) began here in *England* after the *Priests* and *Prelates*; yet now the day of their *destiny* draws nigh. *Wherefore gird up thy loins, saith the Lord, and speake unto them all that I command thee; be not dismaied at their faces, least I confound thee before them.* Jer. 1. 17.

CHAP. II.

That there is a CIVIL POLITY *and* LAWS, *and what is the right* PRINCIPLE *thereof, and how to be obeyed above* Laws, *or* Lawyers.

THere is no man so *irrational* as to deny the due *use* of *Civill Discipline*, and (for the well ordering of *civil affairs*) of *sound Lawes*; but a *religious man* much more knows a necessary use of such a *Polity* and *Government*, in subserviency and subordination to Christ, and his Kingdome, though specifically distinct therefrom, even in *terminis*. In *Civill States* must bee 1. *Reges*, 2. *Leges*, 3. *Greges*, *Magistrates* to rule, *Laws* to rule by, and *Subjects* to be ruled thereby, and all these ought to be in obedience to *Christs Kingdom*. Now the *Laws* are the *Nerves* and *Sinewes* of the *Commonwealth*; or if we will the *Axle-tree* of our *State* upon whose firmenesse and fitnesse we move. Be sure they be sound then, and such as do not oppresse the people of the *Commonwealth*, for if they do, they render our *Rulers* by them for *Oppressors* and *Tyrants*. The reason of it is in *Calvin Instit. lib.*

In civill Discipline.
1 *Reges.*
2 *Leges.*
3 *Greges.*
Lawes.

Sim.

lib.4.c.20.14. who says that the Law *mutum esse Magistratum, & magistratum vivam esse legem*, &c. is a close Magistrate, but the Magistrate is an open Law; so that if the Law be *close tirranny*, the Governors thereby must needs bee *open Tyrants*. But for *civil Order* and use, good and plain *Laws* are unavoidably necessary; this will appeare upon the very definition of the *Law*, which is *quoddam dictamen practica rationis, a certain dictate of practicall reason*. For as in *speculative reason*, out of *indemonstrable principles* naturally proceed certain *conclusions* of *sciences*, the knowledge of which are not *naturally* brought forth in us, but by art and industry and invention of reason; So *Certes*, it is requisite that humain reason bring forth some particular orders, and dispositions out of the *Law of Nature*, and out of that certaine common and indemonstrable principles, which particular *dispositions* and *orders* are called *humain Laws*, whilst they keepe such conditions as appertain to equity and reason, and so says *Tully l.2.de Invent.f.4.* and gives this reason for it, *quod initium juris à naturâ profectum*, &c. because the beginning of humain right and Law is to arise from *Nature*, and is confirmed by practise, and then we are bound unto obedience; *vetà naturâ profectus & consuetudine probatus legum metus & religio sanxit*. Let none think mee then an *ex lex*, whilst I am with *Calvin* calling upon all honest men to inquire after the *constitution* and *equity* of our *Laws*. *Ut decet, innuemur, legis constitutionem & aquitatem, cujus ratione constitutio ipsa fundata est*. Now though the constitutions be divers, yet the equity is (or ought to be) one and the same in all *Lawes*, as is in *Exod.22.1,2. Deut. 19.18,19.* in this sence with *Augustin de lib. Arb.lib.1. c.6. tom.1.* I affirme the use and necessity of *humane Laws*. so they agree and keep to their first principle and ends. Thus *Isidorus in lib. 5. Etymolog. c. 20.* saies, *Laws are made, ut earum metu humana coerceretur audacia, utaque sit inter improbos innocentia; to correct and restraine audacity, and to countenance and defend innocency and honesty*. As to the necessary use of honest humane Laws: the first *consideration* (I conceive) incumbent is the right and true principle or rise of *Civill Lawes*. The *principle* is the clear Light, Reason, Equity, and Understanding of things in themselves in *abstracto*, as abstracted from all humane

Calvin.

Laws necessary.

Law defined.

And explained.

Tully.

Calvin Institu. l.4.de civ. Medii.

Austin.

Isidorus.

The Principle of the law.

mane constituted *Forms*. This *principle* is the life and perfection of good *Laws*. Hence is it needful that all *Humane Laws* be derived, and fetched from the *Law of Nature*, which is *prima regula rationis*, and according to this rule is a *man*, or *thing*, said to be honest, true, and just. This is by the *Wiseman*, *Prov.* 20. 27. called *The candle of the Lord* in man, נר יהוה נשמת אדם or the *light*, φῶς κυρίου. *Sept.* or *Lamp of the Lord*, λύχνος κυρίου, *Aqu. Symm. Thod.* Λαμπτὴς κυρίου, men have *reasonable souls*, which serve to *enlighten* them in *inferior matters*, which is implyed by נשמת אדם a *rational breath*, *Spiraculum vitæ*. For as the *Hebrew Doctors* do affirm the word נשמת points out the upper or *supream region* of *reason*, yea, the very top and flower (as one sayes) of a *reasonable soul*, τὴν τῆς ψυχῆς κορυφὴν; or else as it is התכמה נפש a *soul sparkling* and *glittering* with *intellectuals*, and shining bright with the *light of reason*, this is the *Candle*.

The Law of nature. ☞

Culverwel.

But to give *light*, one word, first, of *Nature*; secondly, another of the *Law of Nature*; and a third, of the *Light of Nature*, as the *principle* of the *Law* that I here handle.

1. What Nature is? *Durand.* *Culverwel.*

1. *Nature*, I mean not that which the *Schoolmen* call *Natura naturans*, as *Durand*, and others; but as it is scattered and diffused into *divers* particular *Beings*, it is the very same with *Essence*, and it fingers forth; First, *Originem entis*, which as *Culverwel* calls it, is the very *genius*, and I may say, *genus* of *entity*; yea, *entity* or *being* its self; for a thing cannot be without its *nature*. And secondly, *Operationem entis*, for all *essence boils* and *bubbles* out into several and serviceable *operations*, and *acts*; and hence it is, that *customs* of long standing, are accounted *Natural*, and *Law* oftentimes, as *Galen* sayes, Ἐπίκτητοι φύσεις τὰ ἔθη. But,

Galen.

2. What the Law of Nature is?

2. The *Law of Nature*, is that *Law* which is seated *intrinsecally*, and indeed, *essential* to a *rational Creature*, insomuch, as such a *Law* is as necessary to have *being*, as such a *Creature*; and indeed one is *connatural* with the other. But the greedy *Lawyers* long for a further *latitude*, and say, *Jus naturale est quod natura omnia animalia docuit*, &c. And in this their sence, the *sensitive Creatures* they would have their *Clients*, as under this *Law*; but the *Schoolmen* school them, till they *cool* them for it, and in-

for

form them of their folly in it: For surely, they are so used to Fees that the *Birds*, *Beasts*, and *Fishes*, by their *good-will*, should do their homage to their great god *Terminus* in their *Courts*. But this we confess, in the very *sensitive creatures* there are some *simulachra*, apish imitations, or *shadows* of morality amongst them; some μιμήματα τῆς ἀνθρωπίνης ζωῆς, as the *Philosopher* sayes? But this is far from the *Law of Nature* which we speak of, whilest as *Suarez* sayes, they are *deficient* in the *duties*, yea, and *branches* of the *Law of Nature*, as to acknowledge and adore a *Deity*. *Inter brutum silent leges:* Therefore the learned *Grotius* does thus describe the *Law of Nature*, *Jus naturale est dictatum rectæ rationis &c.* And *Chrysostom* calls it too, Νόμος συνῳδὸς ἀνυπόδικος, ἡ γνῶσις τῆς καλῆς, καὶ τῆς ἐ πάντων; A *radical* knowledge, which is also *fundamental* in mans being, which blossoms and *burgeons* out into the best fruits of *morality*: For this too, we finde *Philo* our friend, "Νόμος δ' ἀψευδὴς ὁ ὀρθὸς λόγος, ὃν οὐκ ἔστι τὸ ἄνευ τοῦ ἢ τὸ ἄνευ θνητὸν φύσεως ἐμφρονεστέρα ἢ τελεία χαρακτῆρι ἢ σχήματι ἀψύχῳ, ἀλλὰ νόμον ἀδιάπτωτον φύσεως ἀφθάρτου ἢ ἀδιάπτωτος διανοία θεοῦ. *Right Reason* is that fixed, sure, and *unshaken Law*, not written with hand upon a peice of *Paper*, or like a dead Letter engraven upon a Pillar, but penned with the point of a *Diamond*, yea, the finger of *God* himself in an *immortal minde*. So *Plutarch* sayes also, Ὁ νόμος οὐκ ἐν βιβλίοις ἔξω γεγραμμένος, οὐδὲ ἐν ξύλοις, ἀλλ' ἔμψυχος ἐν ἑαυτῷ λόγος, &c. The *Law* was never limited to *Paper* or *Writings*, but to *Reason*; it is situated in the *centre* of a *Rational Being*. *Plato* too tells us plainly for this, that other *Laws* were but a *Comment* upon it, yea, and *injuriorum hominum Commenta* too; but this was the τὸ λαμπρὸν τοῦ φύσεως δίκαιον. *Brightness* and *orient justice* of *Nature*. And in this sence *Cicero* sayes it is, *Non scripta, sed nata lex.*

Thus for the *Law of Nature*, which is like *Gold* in the *lump*, but must be beaten out into the *leaf*: Hence the *Natural Conscience* is, *centrum notitiarum communium*.

3. The *Light of Nature* is *Reason*, or the *Intellectual Lamp* set up in the *soul*. This is the *Canon Law* in the *essences* of men, without which, all *Laws* are erroneous; for let this *Lamp of Reason* but once out, and we are left in the *dark*, to court *shadows*,

Suarez.

Grotius.

Chrysostom.

Philo.

Plutarch.

Plato.

Cicero. νόμος σύμφυτος λογος. *Sim.*

3 The light of nature.

and complement, *cloudy forms*, *Idea's* and *Idols* of mens make so that *reason* it is which promulgates the *Law of Nature*, makes the difference between τὰ ἐν φύσει and τὰ ἐν νόμῳ. Now though the *formality* of *humane laws* flowes from men who have their own *Intereſts*, yet the *ſinews* and *life* of all true *Laws* have their *ſperma* and *ſpirit* in the *Law of nature*. But before there is a *Law of Nations* which lies between the *Law of Nature*, and *Civil Law*; and this is either *per concomitantiam*, that is, when ſeveral Nations in their *ſeveral conditions* and *capacities* yet have ſome of the ſame *poſitive Laws*, or elſe *per communicationem* (which is indeed the moſt duly Νόμῳ ἰδίῳ) by *compacts* and *leagues* together reciprocally. But now as to *humane Laws*, which *Tully* calls *Leges populares*, and the *Hebrews* חקים or משפטים, they have their *riſe* from *Reaſon*, which is therefore to be firſt conſidered, for that there is a neceſſary *concatenation* between firſt *principles* and *concluſions*; and as *Suarez* ſayes, *Veritas principii continetur in concluſione*: The truth of the *principle* is, or ought to be in the *product*; ſo muſt *reaſon* (as the principle) be in the *Laws*; and he that ſerves the *Form* and ſhifts the *Principle*, i. e. *Reaſon*, is the *Traytor*; and an *Apoſtate* to his own *nature*, and the *God of it*. This makes *Tully* to tell us, that *Vera lex eſt recta ratio, naturæ congruens, diffuſa in omnes, conſtans, ſempiterna, &c.* *Reaſon* is the true *Law*, which hath a *natural congruity*, *is of a large latitude of diffuſion, and never dies.*

Hence, what have *Governors* and *Legiſlators* to do, but πλατύνειν φυλακήν (as we ſay) expound upon the *Law of Nature*? and enlarge her *borders*? But to make haſte, take up the *Corollaries*.

Firſt, *That there is nothing more agreeable to Nature, than Law*, καὶ φύσιν, *ſeeing it is founded in Nature.*

Secondly, *That all juſt and honeſt Laws are* τὰ ἴχνη τοῦ λόγου *ſteps of true Reaſon.*

Thirdly, *Reaſon and clear underſtanding* (which is the proper *principle*) *is the beſt Judge of Civil Laws*; and it renders a man a *Judge*, even when the *form* of the *Laws* renders him to be judged; for that which hath the higheſt command, is the *ſupreme Judge*, but *Reaſon* hath the higheſt command; ſo alſo that which

Law of Nations.

Humane Laws. The principle of them.

Suarez. τὸ πρῶτον καὶ τὸ φύσει.

Tully.

1. Corol.

2. Corol.

3. Corol.

is the *most perfect* in every kinde, is the *rule* of the rest; but *Reason* is so.

Fourthly, *Some disobedience is more lawful* (*i. e.* according to the *rules of God* and *Nature*) *then subjection*, *i. e.* When the *Dictates* of *Reason* do cross the *Injunctions* of *Form*; in such a case he is not the *Traytor*, who does contrary to the *Formalities* of the *Law*, but he that denies *Reason*, and does contrary to the *principle* of it; for that, the *principle* is supream to the *letter*; therefore the *greatest Rebellion*, *Disobedience*, and *Treason*, is against *Reason*, *Equity*, and *Understanding*. *Nullus subditur legi inferioris contra superiorem.* 4. Corol.

Fifthly, *Humane Laws must no longer be kept up, then they keep up the principle of them, which is Reason*; but in cases of conflict betwixt the *Letter* of the *Law* and *Reason*, we must side with the *principle*: *In talibus non secundum literam legis, sed recurrendum ad equitatem* (*Jurisperitus in digesto veteri*, Lib. 1. tit. 3. leg. 24.) In this sense (saves the Prophet) *Isa.* 10. 1, *Woe, to them that decree unrighteous decrees, and that grievousness which they have prescribed, to take away the right*, &c. This is a sad curse! which hath continued long in *England*, which certainly the Lord will visit *Lawyers* for, and *corrupt Judges*. 5. Corol.

Sixthly, *As Reason is restored to more perfection and clearness, all the Laws and results of such Reason must be amended and corrected*: Now like *Hezekiahs* waters, by degrees true *equity* and *reason* is rising apace, higher and higher, out of its *Chaos*; so that in this *light* and *discovery*, according to its *degree*, must tumble down all corrupt *Forms*, *Letters*, and *Laws*. So that this *Resurrection* of *Reason*, or the *Principle*, will prove the ruine of *persons*, and *personal interests*; and that is the *reason* that the *Wisemen* are employed by the present *Herods* of our age, under pretence of *worshipping* this *Infant* (so as yet) to tell them, how and where they may destroy it, in its *first appearances*, least it live and reyn them out of the *saddle*; and this they hope to do by *murthering* the *children of Reason*; but in vain, though as yet true *Reason* is counted the *Traytor* to the acted *Forms*. 6. Corol.

Seventhly, *Reason restored to lustinde and liberty, will ride triumph in the spirits of men, and draw all forms after her*, 7. Corol.

as her Vassals, Subiects and *badges* of her conquest and dominion: and in trophie of triumph, *Reason* shall sit in her *Majesty* on the Throne as *Sovereigne*, and Lady-Law in command. And then an *Aristotle* acknowledges ὁ νόμος ἀναγκαστικόν τινα ἔχει δύναμιν, λόγος ὢν ἀπό τινος φρονήσεως καὶ νοῦ. Then the Law rides *triumphantly*, when its filled with *reason*; and then *reason* will call corrupt forms and Interests to account, as guilty of much innocent and precious blood. It is not the *principle*, but the domineering form which must be brought to the Bar for the greater Persecutor and Tyrant, and *engine of destruction*, who with a *Wolfe-like* nature, tears a peece the *Lamb-like* appearances of *Equity*, Truth, and *Reason*. Now that time will be glorious indeed, when *Righteousnesse* and *Truth* shall possesse mens hearts, and when the *principle* shall be restored in a *civill reference*, as well as in a *spirituall*: (says Mr. *War*) then shall be the triumph, and the tumbling of all *tyrannical forms* and Laws in Church and State.

Aristotle.

War.

8. Corol. 8 *When this principle is restored, the Lord alone will be exalted in* that day, and wee shall stand on even ground, in a perfect *level*, as to selfish Interests or Forms, and one shall be equall with another in Justice and Law. Without this *principle of reason* men are degenerated, dethroned, and *Nebuchadnezzar-like* turned among the Beasts; which whilst a *rationall* man, who hath this *principle* cannot indure, he meets with roaring *Bulls* and *Beares* ready to tear him in peeces; but God will deliver him out of the *Den of Lyons*, who would have with *Suarez, omnia praecepta* (both as to principle and conclusions, or Laws thence) *a Deo auctore naturae*, all Laws of God, according to this principle of reason, which are then (and not else) binding in *foro conscientiae*, in conscience. And for explication of this, *Hierocles* and *Pythagoras* doe both utter these words. Λόγῳ δ' ὀφθῶ πειθόμενος, καὶ θεῷ πειθόμενος. Τὸ γὰρ λογικὸν γένος ἀναμφίβολον ἀλλήλοις, πᾶσι τοῖς λογικοῖς ὁ θεῖος ὀρίζει νόμος, καὶ γίνεται σύμφυτος θεῷ ἡ κατὰ θεὸν ἀνθρωπίνη ψυχὴ, καὶ ἀρχὴ τὸ θεῖον καὶ τὸ λαμπρὸν ἀποβλέπουσα ἀρίστη ἂν ἀεὶ ἀρχὴν. To obey right *Reason*, and to bee perswaded by it, is to obey and bee perswaded by God himselfe &c. And *Socrates* had such like sayings often in his mouth νῦν χρὴ πειθόμενος ἀλλ' τῷ ὀρθῷ λόγῳ. It does not behove a rationall man to be perswaded by any thing but by right *Reason*, that hath the seale of God upon

Hierocles Pythagoras.

Socrates.

Suarez.

The right Leveller.

it; so that, as this *Principle* is exalted, the *Lord will be exalted with it, and by it in the State.*

Ninethly, Because *Reason* is not the perfectest Principle of all, and because *ratio humana non potest participare ad plenum dictamen rationis divinæ, sed suo modo & imperfectè*, humane reason cannot partake of a perfect plenary measure of divine, therefore the *Spirit of God is given to some to perfect that principle for the Lords worke and use*, as will be abundantly in these last ages; now the fuller reason is of divinity, the more perfect and absolute it is. Divine *Reason* is the eternall *Law* of Government in the *supream Law-giver* and *Governor*; therefore all *reason of Government*, and Laws in inferior Law-givers, ought to be derived and received in speciall manner from this eternal Law of God which standeth and abideth for ever. 9 Corol.

Tenthly, *Not Persons, but Principles are to make, determine, define, and refine Lawes*; so that we are not to be ruled by the Arbitrary wils of Judges or Law-givers, but by Reasons; Hence it is the *Power*, or the Principle that we are in subjection unto, and not the person simply; so that the highest *Treason* and *Rebellion* is against *Reason* it selfe: and we may obviously judge then of the Lawyers in this sence, as the veriest *Traitors* that are in the world; and ere long this *Principle* will recover and become *Law* to every man; for other *Laws* are made for the disobedient, saies the Apostle, that is, such as obey not this *principle*; so that such a *Leveller* as aimes at the principle, is an honest man; Its mans declining from the *principle* makes him like the *Horse* or *Mule*, that needs to be restrained by *curb*, *bit*, or *bridle*, *Laws* and *Mulcts*. 10. Corol. 1 Tim. 1. 10.

Eleventhly, In the *absence* of this *principle*, the greater light guides the lesse, and men submit to better understandings; and hence *humane Interests* and *Factions* prevaile amongst men, and some *mens persons* are had in admiration, and made *Idols* of, and worshipped: the *nescience* of the Principle endungeons us in *civill darknesse*, and makes Idols of *Formes*. Tis true, the injunctions of Forme, pretend to be a Kin to *Reason*, but whilst wild men weild them, or they be bent or bowed to serve some mens designes, humors, lusts, and passions, they become abominably corrupt; and then he is the honest man, that is *rationall*, 11. Corol.

a friend to the *state*, and desirous of its good indeed, that holds to the *first principle*; yea, call him what you will, yet he will be found *faithful* to that *God*, that will break the *Iron yoke*, and go forth in great *indignation* against *Tyrant-forms* and *Laws*, which have usurped the throne of *Reason*, and taken away her honor. For this end hath *Reason* so great *controversie* against the *Laws* and *Civil Forms*, and *God* himself is on *Reasons* side: Yet for *orders*, or *necessities* sake, we grant some reverence to be given to the *Form*, so *Reason* be not robbed; but the truth is; the *Sons* of *Reason* are but few, (as yet) and they are under *persecution*, by reason that the *Forms* are many, and backed by many, and give *protection* to none but their own *followers*, that brutishly yeeld subjection to them; and the less *reason* is with them, the more they *hurt* and *tyrannize*.

12. Corol.

Twelfthly and lastly, As the *principle* arises, the *Laws* are altered; for *manifestum est quod verbo humano potest & mutari lex, & etiam exponi, in quantum manifestat interiorem motum & conceptum rationis humanæ*, Tho. Aq. 1.2æ. 97. 3. o. But to be clear, *Laws* are of two sorts.

Tho. Aquin.

1. Laws Lusts.

1. Such as are the *results* of humors, designs, corrupt *passions*, and *lusts* of men, tending to establish them and their *greatness*: *Law* in this sence is nothing else but *will*, *custom*, *lust*, and *power* of men; and is as *corrupt* as those that made it: What are *Oaths*? *Advowsons*? *Fealties*? *Homages*? &c. and many other badges of *slavery*? but the bare *issue* of their own *greatnesses* and *lordlinesses*, and to establish them therein? yea, and other *Laws* that seem fuller of *reason*, yet they are, according to the *Interpreter* or *Judge*, made corrupt presently. Thus *Form* hath got up in the room of *principle*, and *lust*, and *will*, and *humors* of great men, in the room of *Reason*; insomuch, that many times *Reason* is made the *offender*, and *criminal thing*, yea, and oftentimes condemned by *form*, *lust*, *will*, or *passions*, and *designs* of great men, yea, and sometimes too charged with *Disobedience* and *Rebellion* against the *State*; and so will be, till *innocency* appears and triumphs, and then the *light of reason* will shew the *error*, and lay the very same *faults* at the door of *form*, and of mens *humors*, and *lusts*, which oppose *Reason* and *Right*; and then it will be obvious, that the *Judges*, *Lords*, and *Lawyers*, that

that sit and *condemn*, do *condemn* the just, when they do most deserve to stand at the *Bar*, and to be *condemned* for *judging* and *censuring Reason* to suffer; being it is they, that do contrary to that rule, *Rom.* 13. *Let every soul be subject to the higher powers.* Now *Reason* is *highest*, though corrupt *Laws* and *Lawyers*, and lusts of men would make her lowest and least.

But secondly, other *Laws* that be in appearance more rational, and for *common good* and *safety*, yet when the *observation* of them (*Fit damnosa communi saluti, non est observanda*) is made obnoxious to *common good*, we are then to obey the *Law* and *Light of Nature*.

When Laws are, and are not to be obeyed.

To instance, a *City* is besieged by a *potent enemy*, wherefore all the *Ports* and *Gates* are by the *Law* required to be kept shut, and not *one* to be opened, and this is for the publick good; but the *siege* being raised, the *enemy* gone, and danger over, this *Law* must be altered, because it is no longer for *publick good*; but it is *obnoxious* to the *publick*, not to open the *Ports* and *Gates* to trade in and out: Now, and in such a case, if the *Law* be not changed, why then contrary to the *Letter* of the *Law*, the *Publick Liberty* and *Priviledges* must be preserved. Some men know what I mean by this instance.

Sim.

But one instance more. After the *conquest* of *William*, were *Courts* and *Terms* established at *Westminster*, and to the *disadvantage* of the *Publick*, the *Law* was taken from their own doors, and in their several Counties, where they might have had *justice* for a little matter, and in a few days *controversies* determined; but all this was altered to *advantage* the *Darling* of *Prerogative* and *Royalty*, which they preferred before the *common good*, and therefore forced men to their *great charges* and *expences*, to Post to *London*, and to take long *journeys*, and attend many years (it may be) in *Suits of Law*, and lose all at last: But now the *case* is altered, seeing *Prerogative* that was so nursed up, is now *down*; for the *publick good* it ought to be then, that *Law* and *Justice* should be in all Counties again, and at every mans door, as was before; and these *ungodly Terms* and *Westminster Courts* be down, and *equal Justice* be done to all alike with a *level hand* to rich and poor; otherwise there is a *Darling* yet, which is more preferred than the *publick*. But I will say no more as yet to this;

Terms down, and why?

Justice for Leveller.

onely this. That all the *Demetriusses* of this *Diana* begin (already) to cry out for fear, at the *change* of their long *established forms*, (whereby the *publick* hath been *inslaved*) and whereby they have made gain, by great fees and *extortions*; so that the *day* of the *Principle*, and *Equity* is terrible to them, and a *Lilburn* is as bad as a *Tiburn* to them.

These *twelve Corollaries* drop out from the *light* and *law of nature*; so that, *Nos legem bonam â mala nullâ alia nisi naturali normâ dividere possumus, &c.* By that Law we discern and divide betwixt *good* and *bad*; and because as the Emperor *M. Antoninus* said, ζῆν κατ' εὐσιν, ζῆν κατ' λόγον, ζῆν κατ' θεόν are equivalent; the *Law of Nature*, the *Law of Nations*, and the *Law of God*, require *reason*, *i. e.* The *principle* to have the *preheminence* of all *humane Laws* whatsoever, and that for these *Reasons* too.

M. Antoninus.

Reas. 1. Light of nature is a certain light.

1. Because this *Light of Nature*, i. e. *Reason* and *clear understanding* of things *rational*, is a *lumen certum*, such a *light* as makes a clear and certain *discovery* of things within its *sphere*. There were a sort of *Academicks* and *Scepticks*, who had this Motto, οὐ καταλαμβάνω, οὐ καταλαμβάνω, I cannot *comprehend* or *reach*; and indeed onely *God* himself can perfectly, καταλαμβάνειν an object; their radical principle was but τῷ παντὶ λόγῳ τὸν λόγον ἴσον ἀντικεῖσθαι, to hold every proposition *in aequilibrio*, in equal ballance, and that there was an ἰσοδύνοια μαχομένη πρὸς πίστιν καὶ ἀπιστίαν, an *equilibrity* of *reason* for the *affirmation* or *negation* of any opinion or perswasion. But this is a *black error*, yea, a *heresie* of an irreconciliable *antipathy* against *Reason*, and the *light of nature*; which gives a certainty of *knowledge* in things *rational*, which first peeps out in *sence*, but shines in the *understanding* as bright as *noon-day*. And yet I assert, that *God* the eternal *entity*, that τὸ ὄντως ὂν καὶ τὸ βεβαίως ὂν must needs be the *Fountain* of certainty. But *reason* (though her colour goes and comes *in motu & fluxu*, sayes *Culverwel*,) yet in her *sphere* sees certainly, and deals faithfully with men; therefore mens Laws must be made by this, and this *Reason* be a *Law* above all *humane Laws*.

Reas. 2. A calm peaceable light.

2. It is a *lumen tranquillum*, a quiet *light*, and the want of this causes much contention and quarrelsomness; were this *light*

followed, or *reasons* voice regarded, it would stop many a *suit*, compose many a *difference*, sheath many a *sword*, quench many a *flame*, cure many a *wound*, comfort many a *soul*, and stay much *blood*, dispel much *jealousie*, *sullenness*, and *suspition*, and what not? In the *dark* men are *foes* with *friends*, and *friends* with *foes*, and they *fall* out, and cannot tell for what; but when *Reason* comes, *Passion* is rebuked, breaches are soon made up, and all *overboyling lusts* of men scummed away, which are (as the *Orator* sayes) averse, *a rectâ ratione*, and *contra naturam*.

3. It is a *lumen jucundum*, a *sweet*, *pleasing*, and *chearful light*, πᾶν φυσικὸν ἡδύ. *Reason* is the *smiling light* of *nature*, and her *crown* of *Roses*; the very *frowns* and *supercilious threatening brows* of *nature*, in many cruel, and (almost) unnatural Laws, are hereby *paved*, *levelled*, and *pared* away, and turned into pleasing looks upon the *poor* as well as *rich*, without respect of *persons*: And thus the dark dismal *night* is chased away into a lovely, lightsome, and welcome *day*. 3. A sweet pleasant light.

4. It is a *lumen dirigens*, a *light* for the feet, the τὸ ἡγεμονικὸν, the *guiding* and *directing light*. Hence *Schoolmen* call *Reason* the *Principium movens omnium actuum humanorum*, the moving principle; therefore this *principle* is to be preferred: Would not one that is lost in a *dark night*, be glad of a *Candle*? 4. A guide or leading light.

5. It is *lumen derivans*, or φῶς ἐκ φωτοὶ, *lumen à lumine*, a *derivative light*, it is but *scintilla divinæ lucis*, a Beam of the Body, or a borrowed excellency of *Divine Reason*. So that *God* himself is the *Eternal spring* and *Head of reason*; and hence it is that the *light of faith*, and *light of reason*, will both shine in one heart; and *Reason* uses such a *prospective-glass* to discover, amplifie, and approximate some amiable objects. Now seeing *Reason* is *derived* from the most *Divine Principle*, it ought to be regarded and preferred, because in time, *Isa.* 60. 19. shall be made good. 5. A light derived of divine.

6. It is *lumen ascendens*, an aspiring, growing light, as *Prov.* 4. 18. *The light of an upright man shineth more and more, to the perfect day.* In every age *Reason* reaches higher, therefore in every age the *Laws* should be corrected and pared away from all 6. An aspiring light.

☞

A Call to our Countreymen, to let out the light of reason for the reforming of Forms and Laws against Reason.

self-seeking *interests*, according to the measure of *Reason*, wh ought to be most of all regarded, as the *standing rule*. But if be thus, let us make this use.

Use. Let no man hide his *light* under a *bushel*, but out with for the *publick good*, and benefit of the whole *Civil firmamen* it is contrary to the *nature* of true light to be kept up, and s *reason* to coop it up: Nothing makes man more useful as to m then *reason*; and to *cabbin* it up, is the way to *coffin* it up; *limit* it, is the way to lose it: Therefore for shame Friends! Countreymen! can we be idle? Let us bring out *Reason* to form all *Forms* and *Laws* that are against *Reason*; and this *openly* in publishing, printing, and discoursing.

Object.

Obj. This is the way to be hanged for our *Reason*; what brou Sir *Walter Rawleigh* to his untimely *end*, but his too much *r son* and *understanding*? And so others are thereby brough *tamper* with *Laws*, and the *State*, and (it may be) lose their l for it, under pretence of *Traytors*.

Answ. Who is the honest man.

Answ. It may be so; but let a man be called what you w because he prefers *Reason*, as the *principle* of the *Law*, yet h an *honest* man.

2. It is *Satans* design (in *civil affairs* as well as *spiritual*) blur and blemish the most serviceable and *faithful men*, w *nancions* and *nocuous terms*, to render them odious to the wo and then to cut them off whiles there is none to pity them.

Who is the greatest enemy and traytor.

3. He is the greatest *enemy* to common good, and *traytor* t can be, that betrayes his *Reason*, and becomes a slave to enfor *Forms* and *Laws* of men, that are *tyranny* and *oppression*, and gainst *Reason*.

Object.

Object. But *Humane Laws* do bind the *Conscience* to obe ence.

Answ.

Answ. It is true, if they be *just* and *honest* they do, as *Pr* 8.15. *By me they decree justice*; but if they be *dishonest*, and *just*, and *inconsistent*, with a *rational principle*, they do not.

Laws unjust, how and when?

Laws are said to be *unjust* two ways: First, When they contrary to *humane good* and *welfare*; and this is two ways t

1. When contrary to humane good.

1. *Ex fine*, when they be *burthens*, and hinderers of *comm good* and *benefit*, and rather tend to advance some private go and *selfish interest* of great persons, or the like. 2. *Ex for*

when they are dispensed, dispersed and executed by an uneven and unequal hand, for though they tend to the publick good, yet they may be unjustly executed, and so made *yokes* and burthens to some above others; so that then they are *flawi* not *Laws, magis violentiæ sunt quam leges*, and as *Aug. de lib. arbit. l. 1. c. 5. Lex esse non videtur, quæ justa non fuerit, unde tales legem non obtinent in foro conscientiæ, &c.* Such *Lawes* are not binding the conscience to obedience, but it is a greater sin to obey them, and disobey *Reason*; then it is to obey *Reason*, and disobey them. *Augustin.*

Secondly, *Lawes* are unjust when they are contrary to *divine good*, and such especially are to be *disobeyed*, *Act. 4. 19.* for *God* is to be obeyed before men. 2. When contrary to divine good, *Use.*

Lastly, Remember your *reasonable service* to God, and certainly honest, just men may upon a *civill* or *rationall*, as well as a *religious score*, be said to suffer for *God*, and with the *witnesse* of a good *conscience*, *1 Pet. 2. 19. And this is thank-worthy if a man for his conscience towards God suffer griefe, wrongfully.* This the Lord looks on and owns, and crowns in our *sufferings* upon a *civill account* as well as otherwise. So that many that have been by corrupt *Antichristian State-Lawes* put to *death* for their opposition and disobedience to such unreasonable *Formes* will be found *faithfull* ones, yea, and *Martyrs* too, in that day of the Lord. For though the *Forme* promises protection to its own Followers, yet the lives of others that prefer *Reason* must be sacrificed, and their blood poured out to quench the *flame* and fury of enraged Formes and unreasonable Laws. Martyrs in State-Matters, and on Civill accounts.

Object. But we are bid to obey the *Higher Powers*. *Object.*

Answ. True, as wee said before, in things *honest* and *just*: But, *Answ.*

1. 1.

2. Those that despise this *Principle*, and so highly prize, and prefer the forme, they oppose the *higher Powers*, and speak evill of *dignities*. So that by this *Law of God*, many condemned for *Traytors* and *Rebels* by their *Judges*, may be justified, and their Judges themselves be condemned for *Traytors* to true *Reason*, which is the *highest Power*. 2.

Wherefore in a word, will we live like men? make use of the *light of Nature* among men; and sit not still, till the Laws be regulated by *Reason*, as the *Principle* of them.

Quest. *Quest.* Who should do it?

Answ. *Answ.* They that have power to *make* them, have power to *mend* them. Now *condere legem* to make a Law, or to *ordinare aliquid in bonum commune*, to ordaine any thing that tends to the *publick good*, is either done by the commonalty (as we cal it) or by some that represent them, as appeares in the *next Chapter*. Hence saies *Isidorus in l. 2. c. 1, Etym.* *Lex est constitutio populi, secundum quam majores natu simul cum plebibus aliquid sanxerunt.* Therefore let all the free-borne English look out for *reason*, and prefer the *principle* above all *formes*, yea, above all *persons*, but to that at last.

Who are to make and mend Lawes

Isidorus.

What Laws we would have.

Thus to conclude, the *Laws* which we call for, are such as first flow from the *Law* and *Light of Nature*. Secondly, for the publick and common good. Thirdly, made by such as represent the publick Commonalty. 4. As directive and Rules to humane actions. Hence saies *Suarez*, *Lex est mensura quædam actuum moralium, ita ut per conformitatem ad illam, rectitudinem moralem habeant, & si ab illa discordent, obliqui sunt.* And *Plato* in plaining of his politicall *Idea's* makes a graduall description of a *Law* by four *steps*.

Suarez.

Plato.

1 He cals the Laws τὰ Νομιζόμενα things fitting, but for that this is too general. He cals a Law 2. Δόγμα πόλεως, but lest an evill Law should be established by the multitude, he cals it 3. Τὸ ὄντος ἐξεύρεσις, where τὸ ὄν is taken sometimes for τὸ ὄρθον and at other times for τὸ χρηστὸν. But 4. *Laws* he calls πολιτικὰ συγγράμματα:

Law of Subjects defined.

Aquinas cals the Law an *Ordinance of Reason for the promulgation of publick good, taking care of the publick*; and such we wish for. And so saies *Suarez* too, *Lex est commune præceptum, justum ac stabile, sufficienter promulgatum.* the Law is a publick Precept, just and stable, proclaimed openly to all. These *definitions* we allow of, and such Lawes we account necessary to this *Commonweale*. 1. Wherein publick good, with olive branches to all is cheifly and solely intended. 2. Which flow from a cleare understanding and *Reason*, ἡ τοῦ λογισμοῦ ἀγωγὴ χρυσῆ καὶ ἱερὰ &c. 3. Which carry *life* and *vigor* with them to work. And lastly, *proclaimed* and made *known* to all in a *publick manner*, very *emphatically* and *sufficiently* in their Native Language, and so as that

Aquinas

Suarez.

1.
2.
3.
4.

none

none may plead *ignorance*, and with this I conclude this *Chapter*.

CHAP. III.

The right RISE *and* ORIGINAL *of all good* LAWS, *and how the People have been robbed of their* RIGHT *to this day, with the* INCOME *of corrupt* LAWS *and* LAWYERS, *the true* Rise *of their* Interest, Innes *of* Court, *and* Trades *by* sinne. *And in order thereto, what it is the* People *expect from their* Conqueror, *the* LORD GENERALL, *and the* Army.

I Propose, yea, I purpose brevity in the *following Chapters*, having passed through the most material of this discourse; but before we can go further, we must find out the *Rise* of good *Lawes*, which appears plainly to be from the *People*, who being most sensible of their own *burthens* are most capable of making *Laws* for their owne ease and welfare. *Cicero* owns this in his *Offices lib.2. Cum premeretur olim multitudo ab iis qui majores opes habebant, statim confugiebat ad aliquem virtute præstantem, &c. Jus enim semper quæsitum est æquabile, neque enim aliter esset Jus id si ab uno bono & justo viro consequebatur, eo erant contenti, cum id minus contingeret Leges sint inventæ, &c.* When the poor people were oppressed by the rich ones, they presently made choise of some that excelled others in worth and wisdome to represent them, and when they obtained from some honest, just and *good man*, redresse of wrongs, they rested satisfied; but that failing they were forced to *Lawes*, and invented *Laws* for their *liberty*, not for their *bondage* or slavery. To this saies *Isidorus l.3. Etym. c. 21. Constituitur enim Communitas Civitatis ex multis personis, &c.* The Commo-

The People give the rise to their Laws.

M. Tull. Cicero.

Isidorus.

nalty makes *Lawes* consisting of many persons that represent the publick, So saies *Aug. de Civit. Dei lib.2.c.21.* and *lib.22.c.6: Nullus potest condere leges, nisi communitas, vel persona publica. vices ejus gerentes.* So that it appears to any unprejudiced and *honest man* that those *Lawes* which have in their *bowels* freedome, and honesty, do owe their homage to the *peoples choise*; A people rightly *principled* (as before) with *Reason* and *Understanding* are the proper *originall* (in that sence that *Origo* is *a re ad rem,*) and *rise* of rationall *Laws* which are laid out altogether for the *peoples rights*, and Liberties, from hence we have these *Observations.*

Observ. 1. 1 Obser. *Reason and Judgement goes before to create a capacity, Freedome and Honesty follows after to execute and fulfill it.*

Observ. 2. 2 Obser. Justice *and* Equity *must be in men, before they come to be in the Lawes of men.*

Observ. 3. 3 Observ. *The rationall honest people in generall are the true* originall *or rise of those Laws which they are Governed by.*

Observ. 4. 4 Obser. *The genuine intent of Lawes in their originall is to* curbe *and keep in* (*principally*) *the Princes, not the People; the rich, not the poor; Oppressors, and Tyrants, not others of the people;* To bridle Great ones who are most lawlesse, and to keep Governours within their due Precincts of just and righteous Government.

Observ. 5. 5. Obser. *True Laws as they arise from their originall, are not to burthen, but to ease; to grieve, but to relieve; to hurt, but to helpe; to insnare, but to take care for peoples Liberties and Freedom.*

Observ. 6. 6 Obser. *As* Laws *cannot be made but by the* peoples voice; *so a* Judgement *cannot be* (*rightly*) *executed, but by the* peoples concurrence: So that *Sicut cogens aliquem ad aliquam, legem non publicâ authoritate sanctitam servandam injustè facit, ita quis alium judicans non habens authoritatem, vel usurpando sibi judicandi potestatem, graviter peccat*; As to compel one to keep such *Laws* as are against the *Liberties of the People*, and have not their *originall* from the people is *Tyranny* and *injustice*; So to passe Judgement upon any one of the *free-born people* by an Usur-

ped power, and not derived from the people, this is no lesse *Tyranny* and Injustice. But all this while I speake of a rightly principled, people that are in their capacity.

Use 1. Where abouts are we then? as to the *Laws* and *Lawyers*? or whence had they their original? by what Rules do they proceed? And to the *originall* of the *Lawes*, first, we shall find (them) since the *Norman Conquest*, that the Lawes were a *Norman bondage*, an *Iron Yoake* and *Collar* about the necks of the *free-borne people* to this day. For as *Forteſcue* tels us, *c.* 17. *Regnum Anglia primo per Britones, deinde per Romanos, iterumq; per Britones, deinde per Saxones poſſeſſum, extunc per Danos, iterumq; per Saxones, ſed finaliter per Normanos, &c.* This Nation hath been under divers Conquests, ſo that ſeverall *alterations have thereby been made of the Laws, either in part or in the whole upon every* Conqueſt, and if at any time the Conqueror continued any Laws which the people allowed of, it was for his own ends, to ingratiate himſelfe into the people thereby, and yet to eſpouſe his own *Intereſt*. For as one ſaies *ch.* 2. *p.* 6. of his *Survey of Engliſh Laws*, ſo ſome noble, and notable *Theeves*, doe (as *Hinde* the *Robber*) return back again ſome part of the moneys they take from the poor *Travellers*, to be the better thought of, and the leſſe purſued. But this is certain the *honeſt hearted Britains* loſt their Laws and Lands together, though the *Saxons* (and ſo the *Normans* after them) allowed of ſome of their Laws (after they were *Saxonized*) for their own ends. Now the reaſon of all is, that the *Conqueror* was evermore carryed on by his own *will* and *luſt* which he looked upon above the peoples *Rights* and *Liberties*, and meere force being partial, would never ſuffer a Jury of Freedome. Thus *Will.* the *Conqueror* altered ſome, and quite took away others of the Laws that were in *Edward the Confeſſors* time; which Laws were ſo allowed of, that *Kent* and other places would never have yeelded to him but on *condition* they ſhould keep their own *Lawes*; But notwithſtanding his *ingagement* to them, and his *oath* at his *Coronation*, he takes away thoſe Lawes that were the peoples *Priviledges*, and at his own pleaſure makes *Lawes*, deſtructive to the *peoples good* and publick weale, only to advantage his own *Intereſt*, and promote *Prerogative*. By him, and the *Saxons* before him, our Engliſh *civill*

Uſe 1.

Our Laws and Lawyers their original.

Forteſcue.

Sim.

Brittains loſt their Laws and Lands together.

Will. the Conqueror

His perjury to ſet up Normans Laws and Lawyers.

Laws were so barbarously razed up from their foundation, princi-
ple, and original, that we were made, and have so continued absolu
Slaves to Great men; and whereas before, when the *people* were
the *rise* of the Laws, they were wont to curb and controle the *ex-*
orbitancies of *Great ones*, and were therefore principally intended
but now they are *changed*, and are made principally to *enslave* and
oppresse the poore and *commonalty* or *free-borne English*, and
make them *Vassals*, and doe *homage* to great mens humors
Thus *Great men* got a latitude ore the free-born people, and coul
oppresse by *law*; and by the proudest *Principles* of *self-Interest*
and *worldly Greatnesse*, stand upon the pinnacle of *power* and ty-
ranny (yea, on tip-toes to be *high* enough) for men to fall dow
and worship them, in offering *sacrifice* to their lusts, and in do-
ing homage to their huge *wils*: Thus great men were followed
as consonants follow Vowels, with obsequious flatteries, and com-
placent compliances of the *simple fellowes* and *servile spirits* th
have lived in the world before us, who easily adored these *golde*
Images, and gave up their *rights* as they were the *free-born peo-*
ple of *England*) for a free will *Oblation*. O these Prodigall! an
stupid white-livered people! It is pitty they were *Englishmen*
that would give that away for a word or good look from a Kin
Courtier, or Conqueror, which will cost much time and labour t
recover. *Obsequious and servile spirits are but faint and tren-*
cherous Guardians of Englands just Rights and Priviledges
Upon this *advantage* hath great mens *Interests* gotten in, and tip-
toed it over the people, when the poor silly people durst not but o
pen the door at their knock, they could not do lesse then enter in,
shut us all out for *Fools*. And when once they had got the *possessi*
of the *Law*, their first work was to secure themselves and their ow
Greatnesse by a guard of Laws against the *Liberties* and *Freedo*
of the people; in so much that our Cannon being thus turned upo
us, they charge us with *thunderings*, *threatning* of us for *Trea-*
sons and *Rebels* by the letter of their Lawes, if we but stir a ste
towards our *Freedome*; so that the Laws are forced to accuse, kil
and condemn their own *Mother*, and the best *Friends* they hav
in the world. Thus the Law became any thing or nothing at th
commands and courtesie of great men, for which I blame not suc
as were *ravished* of their *Rights* against their wils, when all the

The people made slaves.

And Fools.

And Cowards.

Laws made to keep in slaves.

and crying out for help (in corrupt times) could not save from being deflowred. But it is *folly* upon a *bill*, to lose this *virginity*, if it be possible to save it; and never was more *need of help*, then now (the *people* being *Conquerors*) to get from under this *Norman tyranny*, if we cry aloud, and complain to God and men; and in our *applications* to the *Lord General*, and the *Parliament*, we declare our wrongs, and call aloud and instantly for *justice* upon those *villainous Laws* that have ravished and robbed us of all our *rights*; ere-long (then) it may be all the time to question and sentence those *Laws*: Let us consider, but *William* the Conqueror hath robbed us of, and then we shall know what *Oliver* the Conqueror ought to restore us to, and re-*invest* us with, as our own; as

Hopes of recovery.

What *William* the Conqueror did, that *Oliver* the Conqueror is to undo, and how?

Whereas, the *Laws*, the *free-born people* that were *rational*, and in a *capacity*, were the *Institutors* of, by their *Deputies* or *Representatives*; *William* the Conqueror usurps that power, and makes all *Laws* in his name, and so ever since they have run in the *Kings name*, as in an *orbe* above the *people*, on purpose to *domineere* over the people: Hence sayes *Philip Honor*: *Cum à Wilelmo Conquestore, quod perinde est ac Tyranno, institutæ sint leges Angliæ, admirandum non est, quod solam principis utilitatem respiciant, subditorum vero bonum desertum esse videatur.* Seeing the *Laws* of *England* have been made by *William* the Conqueror (and from thence the *Tyrant*) it is not to be wondered at, that they onely regard the *Interest* and *Prerogative* of the *King*, and seem to relinquish the *right* and *liberties* of the people, and so not at all to favor or be-friend the *freedom* of the people. But this must be amended, for the *interest* of great men will *byass* the *Law*, till the people be *reinfranchised*, and that there be no *Laws* but such as arise from the *peoples voice*.

1. In the original of the Laws.

Phil. Hen.

William Conquest brought in *Laws*, with the *Norman* language and *French* Tongue, and least any *Law* should remain (for the people) that would not *fetch* and *carry* for him, he commands them all to speak *Barbarism* to them, in his own *barbarous* language of broken *French*, *i. e.* not to be so much as understood by the *poor people*: So that ever since the *people* have been under *Laws* they understood not, which is a *grievous yoke* and *curse*, as Deut. 28. 49, 50, 51. appears, *The Lord shall bring a nation against*

2. The language of the Laws.

against thee, as swift as the eagle that flieth; a nation whose tongue thou shalt not understand; a nation of a fierce countenance, which shall not regard the old, nor shew favor to the young: he shall eat the fruits of thy cattle, and the fruits of thy land, until thou be destroyed.

Thus *William* the Conqueror gave the *Normans* the chief possessions of the Lands, and he changed all the *temporal Laws* of the Realm, and ever since the *Norman Lawyers* pleaded causes in an *unknown tongue*; this is contrary to the *Laws of God* and Nature, as appears *Deut.* 30. 11, 12, 13. *This Law which I command, is not hid from thine eyes, neither is it far off: It is not in Heaven that thou shalt say, who shall bring it to us? neither is it beyond the Seas, but it is near thee.* Gods Laws to his people, were to be known, yea, the *Politick Laws* were to be in their *own tongue*, that *none might say, we have not heard them, neither known them*, *Rom.* 1. 20. But they had it at the hand of *Moses*, *Deut.* 6. 7. and were to teach it to their children, and talk of it at home and abroad, when they walked by the way, and when they rose up and lay down; yea, the *Heathen* abhorred such *blindness* and *brutishness*, as to enslave the *people* under unknown languages, *Esther* 8. 9. *Then were the Kings Scribes called in the third moneth* (Sivan) *on the twenty third day thereof, and a Law was written to every Province, and to every people after their Language; and to the Jews according to their Writing and their Language.* The very *Heathen* had so much *equity* and *reason*; therefore in *Edward* the third his time the *Laws* were commanded to be *Englished*, and no more *Pleas* to be in *French* or *Latin*. And honest *Vespasian*, as soon as he was *Emperor*, presently commanded all the *Laws* to be *written* legibly, in *Books*, that none might plead *ignorance* in any one of them; but that the *people* might all understand their *Liberties* and *Laws*; and therefore it hath been ever the policy of *Usurpers* and *Tyrants*, to keep people *ignorant* of their Laws and Freedoms. But are we not delivered? beleeve it, the people cannot do less then expect their Laws to be abbreviated and Englished, and not one word *Plea*, or *Proces*, to be but in *English*; and that, not like *Caligula*, who upon the peoples *outcry* of this *tyranny*, caused the Laws to be brought openly and set up for all people to know it; but

b Against the Laws of God to be of strange Languages.

Edward the third.

Vespasian.

What the people hope for.

Caligula.

his own *Interest*, to keep the people in *ignorance*, and to enslave them under *tyranny*, out of *policy* he appoints it to be writ in so small a *letter*, as few could read it, and to be set up so *high*, as few could *reach* it. This *policy* appeared in the late *Parliaments* ordering of the *Law* to be Englished, but yet in a *mystery* also: This *policy* must be questioned and condemned to death, for the peoples Laws are to be *open* and *known* by all; and this *right* they hope to be *restored* unto by my Lord *Cromwel*, as the *peoples Conqueror*; not as the *Norman* did, to divide the *best Lands*, and *Mansions*, and *Mannors* of the *Nation*, to his *Natives* and *Souldiers*, which was an *undeniable argument* of self-ending, and of an *interest* that will be *broken* apeeces in due time; to deliver up the *peoples* Laws and Liberties in their own Language. This *God* and *Nature* requires, else it will prove *destructive* to the *welfare* of this *Commonwealth*.

Tyrants would have people ignorant of their Laws.

What will be destructive to the Commonwealth.

1. That the *Free Commoners* be kept *blinded* and *ignorant*, as to their own *Interests* and *Priviledges*, which are theirs by the *birth-right*.

1. Ignorance of the Laws.

2. To be *constrained* from all *parts* round the *Nation* to come to *Westminster* for *justice*, or right by *Law*.

2. Terms at *Westminster*.

3. To be *forced* to put out their *Causes* to corrupt *Lawyers*, to plead and censure them, and to make *merchandize* of them, and of the Law.

3. To buy the Law of Lawyers.

4. To wait there for *justice* four, five, six, eight, or ten *years* in Law, till the *Norman* Lawyers have made themselves rich by removing *suits* out of one *Court* into another, and by retarding of *justice*, to the *ruine* of the *Client*.

4. Delay of Justice.

Now certainly God will in due time deliver his people out of this *tyranny* and *slavery*, and proclaim *Liberty* to the *Captives* that are kept in *darkness* and *misery*, under the *ignorance* of their own *rights* and *priviledges*; which is a *grievous curse* to us, as appears *Deut.* 28. 49, 50, 51, 52. *Jer.* 5. 15, 16, 17. And if the Lord make not the *General* (as his *peoples Conqueror*) faithful to them herein, it will *light* sadly on some of this *Generation*; but yet his *people* shall be *delivered*, as *Esther* 4. 14. For it is one of our *priviledges* promised us, that we should be *restored* unto, in these latter dayes, as *Isa.* 33. 19. among the most *excellent* priviledges Gods people must partake of, as *freedom* from *bribes*,

Deliverance is promised and expected.

oppressions, blood, &c. Vers. 15. it, *Thou shalt not see a fierce people, a people of a deeper speech, then thou canst perceive; of a stammering* (or ridiculous) *language* (as such is the Law-Latin and Norman) *that thou canst not understand. Antichrist* in the *State*, hath kept the poor people in darkness too, under an *unknown language*, and made this *ignorance* the *mother* of their *devotion* to his *Civil Worship* and *Ordinances*. But it is now high-time to nimble, seeing *Gods Israelites* are to have his Laws (*viz. Political*) in their own language, *Deut.* 30. and that for these ends.

Politick Laws in our own Language, and why?

1. First, That they should be in the *mouths of all the people*, whereas now they are onely in the *mouths of Judges, Lawyers, Councellors*, who are indeed *Concealers* of the Law, and lock it up till a *silver-key* come to open.

2. Secondly, That they might *teach them to their children*, that know them; which they cannot do now the Laws are in an *unknown language*, unless their children be brought up at *Inns of Court*, or the like.

3. Thirdly, That the Laws might be *all writ upon Posts and Gates*; for the *people* generally to know them *all*; but now they must go to the *Records* which lie at *Westminster* or *Inns of Court*, or *Judges*, or *Counsellors Chambers*, and give a good *sum of money* too, before they can come at them, so as to know them.

Tyranny!

All this is tyranny and oppression, diametrically in *opposition* to the *Word of God*, the *promises* of these latter days, and the *liberties* of the *Subjects*; so that our *expectations* must not be *frustrated* of our *freedom* from this *Norman bondage*.

3. Law and Justice at every door in every County.

3. Whereas the *people* had *Justice* and *Law* at their own *doors* in every *County* and *Hundred* in this *Nation*, and the Law was *plain* and *honest*, and *Controversies* soon *decided* in few dayes by their *honest neighbors* of the *Hundred*, who make the *case* as their own, administred *justice* presently; were it for a thousand pounds, it might have been recovered at the charge of a shilling or two; for there were several *Courts* in every *County*, but the *Supream Court* in the *County* was called *Generale Placitum*, being to determine those *differences* which the *Parish* or the *Hundred Courts* could not decide; and also to ordain *Sheriffs*, and

other *County-Officers, &c.* But the Conqueror *William* alters the *Law* in this; takes away the *peoples liberties* herein, and instead of this, he sets up *Courts* and *Terms* at *Westminster*, takes away all Law and Justice out of the *Counties*, and to keep up his own *Darling* under his *eye*, brings all up to him hither by a *policy*. *For he commanded nine men out of every County to be chosen, to make a true report what their Laws were before the Conquest; and after they had so done, he changed the most of them, and brought in the Customs of* Normandy *in their stead, commanding causes to be pleaded, and all Matters of Form to be dispatcht in French.* He revived again the *Danish Custom* (he being a Kin to the *Danes*) in *Tryals of Rights by twelve men*; so that for his own *ends* and *profits*, it appears all his Laws were established, and the *peoples pulled* away from them to this hour. Hence the *peoples freedom* in their *Gemote* & *Monethly convention* for Law and Justice at their own *doors*, was rent away from them, as appears in the *History of three Norman Kings*, pag. 98. And William *the Conqueror ordained* (says the History) *his Councel of State, his Chancery, his Exchequer, his Courts of Justice, &c. These places he furnished with Officers, and assigned four Terms in the year for determining of Controversies among the people; whereas before, all Suits were summarily heard, and determined at home in their own Counties, and in every hundred, without Formalities or delays.* Now it is highly *incumbent* upon this *present Power*, and *his Excellency* the *Lord General*, to redeem the *free-born* oppressed people from this *Tyranny* and *servitude*; and that it is such a tyranny and bondage, will appear several ways.

How Terms came in at *Westminster*.

How the Jury of twelve men came in.

How Councels of State, Chancery Court, &c. came in.

Tyranny and slavery, wherein.

1. In that, by this *injury* done the *free Commoners*, they are forced to come up to *London*, from all parts of *England*, and to wait at *Westminster* at great charges and expences, during the four *Terms*, for *Right* and *Justice*, or *recovery* of their own; which *attendance* on the *Lawyers*, is well known to be lamentably *chargable*: For though the *poor Commoner*, that lives threescore or a hundred miles off, could before for a *little matter*, in a *day* or *two* at furthest, have had *justice* and *right* at *home*; Now he must wait long and lamentably, till he make himself poor, and his Lawyer rich, before he can *recover* his own; and I know them

1. Their oppression and misery, for right and justice.

Their long and chargable Journeys to *London.*

that have been *beggered* and *undone* by it; for they not only carried up to *Westminster* full purses, and brought home *empty*; but they have been *forced* to *borrow* money at *London* besides that, to suffice their Lawyers, and to bear their charges home again, with *weeping* eyes, which brought them upon their *knees*, and made them to *work* hard night and day with *sweat* and *tears*, till their *fingers ends* aked again; to get up some more money to *fee* their Lawyers for the *next Term*, and to finde their long journeys to *Westminster* again, and yet were *compelled* for all that, to borrow again and again at *London*, before they could get home; and if this be not *oppression* and wrong to the *people*, what is?

1. Delays. Whereas before, all Causes of Controversie were fully and truly determined in fifteen days at farthest, in *Mirror of Just. fol.* 8.

2. The *bondage* of it is further, for the *delaying* to do *right*, when not a moneth, nor twelve moneths, nor twelve years (sometimes) will be enough for a *Lawyer* to remove *actions* out of one *Court* into another; from one place to another, to *enrich* himself, and *undo* his *Client*; nay, threescore years have some been *tormented* and *hurried* out of one *Court* into another; put to charges, paying *fees*, preferring *Petitions*, retaining *Counsellors*, and yet continue in that *bondage* and *misery*. I know many who are in Law, and some have been six, others ten, others twelve, others twenty, others thirty, others forty, others fifty years, and yet as far from *help*, *relief*, and *right*, as at first. O what *crying* and *complaining* of this delay of *Justice* is in our streets! notwithstanding many *Statutes* to the contrary, as that of *Edward* the third, *An.* 2. *cap.* 8. in these words, *That it shall not be commanded, neither by the Great, nor little Seal, to disturb or delay doing right; and although such commands come, yet the Judges should not cease or delay to do right in any point.* So *An.* 20. of *Edward* the third, *cap.* 1. *That all Justices do right to all people, not having regard to rich or poor, without being let and hindered:* Yea, it is accounted a Maxim (saies *Markham*) that the *Law hates and eschews delays*; and see but *Magna Charta*, *Chap.* 29. *We sell no man, we deny or delay no man justice and right.* Many other *Statutes* command *right* to be done to all men without delay, as 22. *H.* 6. 40. *a. v.* 2. *C.* 15. *Stat. Gloceſt. c.* 2. and they are sworn to it too, 2 *Edw.* 3. *c.* 2. 28 *Edw.* 1. *cap.* 10. 4 *Inſt.* 109. but to no purpose, for they are as *slippery* as an *Eel* (and make nothing of an *oath*, as will appear

Vide Captain *N. Burts* appeal from Chancery, *pag.* 9.

afterward) whiles they think fourteen, eighteen, or twenty years not long enough to *delay justice*, but still must be *new Motions*, *new Petitions*, *new Orders*, *new Reports*, *new Demurs*, *new Deceits*, and *new Delayes*, on purpose to tire and weary the *Plaintiff* with *new Fees*, and to undo the poorer sort of *people* that cannot follow. If this be not *injustice*, *tyranny*, and *oppression*, wronging and robbing the poor of their *Right* and *Liberties*, what is?

3. It is a *bondage*, for that hereby the *price* of *Justice* and *Law*, and of recovering of a mans own, is too high for a poor man, he cannot *pay* for it, and is thereby oftentimes forced to lose it; for that the *mercenary Clerks* and *Lawyers* can, as they list, raise the *market* of their *Fees* to a great rate, or else delay their *orders*, or the like. The poor oppressed *pay* for all. I know an *honest man* that lent a Lord his Master (a great *Swash*) a sum of money upon a *sudden*, but after some years, seeing his *great master* refused to pay him, he told him then he must make use of the *Law*; which the *Lord* no sooner heard, but sent for a *Writ*, arrests the *poor man*, and without *Declaration* for what, got him into *prison*, and all to prevent the *poor mans* suing for his own: by corrupt *Lawyers* and large *Fees*, he kept him in *Newgate* many years, till he was nigh *starved*, *rotted*, and *stunk* to death. So that the *poor man* must lose *justice*, because he wants purse enough to pay for it; and a *Plea* upon the late *Act* for one not worth five pounds, was not worth five farthings. The *Lawyers* are such *Juglers*.

3. Justice bought at too high a rate.

Example. So Mr. *Ch.* dealt with one *Henshaw*, borrowed all his money, then kickt him out of doors, then clapt him up in prison, and by seeing the poor mans Lawyers, kept him there. The late Act of Parliament worth nothing.

Thus for these and divers other *Reasons*, this *murthering* and *bloody tyranny* requires *quick relief* from these *delayings*, *charges*, *deceits*, and *fees*, *turnings*, *windings*, and *intricacies* of the *Law*. Wherefore with full eyes are the free-born people of *England* expecting their *return* out of *captivity* in this also, by my Lord *Cromwels* (their *Conqueror*) means: So that *Justice*, and plain honest *Law* may be had (as was before *William* the *Tyrants* time) at their *own doors*, and in their *own streets*, in every *County* and *Hundred* in *England*, which would much inrich the people, and keep the more money in their *purses* to pay *taxes* with, and the like; the which doubtless (then) they might do without murmuring. Therefore down with *Terms*, and such *Tradings*

Justice desired to be had at home.

Down with Terms and Westminster Courts.

of *Lawyers* at *Westminster*, and spread *Law* and *Justice* all about the *Nation*.

Object. Thereby many would have but *little to trading*.

Answ. 1. Little the less *for that*, because the *successive Representatives* at *Westminster* would *keep* it up, and thereby the *City* would be *frequently* full of people from all parts.

Object. Answ. 1. Trading would not be lost by it.

2. *People*, when they come up to *London*, will have the more money to buy *Commodities*, then now they have, seeing the *Lawyers* are such *Money-suckers*, and *Purse-soakers*; but

2.

3. Let not people be deceived, so as to think the *promises* and *priviledges* which we expect in all the *changings* and *turnings* of times, tend to set up better *trading* for the world; for all the *earth shall be shaken, and reel like a drunken man*; but as the *Kingdoms* of the world become *Christs*, so *tradings* will become mostly a trading for *Christ* and his *Truth*, and a *taking* off of the *old world, looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ*.

3.

4. From Tribute and Taxes.

4. Whereas before the Conqueror *William* (in *Edward* the *Confessors* days) the people lived in much liberty and freedom from *taxations*, and *tribute*; yea, *Edward* the *Confessor* freed them from *Dane-gilt*, which the people before payed, being at least forty thousand pounds. But the *Greedy Tyrant, William* the Conqueror did contrary, and sought to enslave the people with *cruel burthens* (as we finde in the *Summary* of *English Chronicles, pag.* 41.) *He made enquiry what riches the people had, how many acres of ground were sufficient for one Plough by the year; how many Beasts to the tilling of one Hide; how many Cities, Castles, Farms, Granges, Towns, Rivers, Marshes, and Woods; and what Rent they paid* per annum, &c. *All which was put in writing at Westminster, and kept in the Kings Treasury, in a Book called Dooms-day Book.* And according to the *Roll* he imposed heavy *Taxations*, and *squeezed* out the fat of the Land to himself. So in *Acts & Mon. p.* 173. he gave his *Normans* the cheifest *possessions of the Land, and stripped the stoutest of the Nobility and Gentry of all*. But now the *people* are high in *expectation* of *ease* and *deliverance* from *heavy taxes*, which hitherto have been gathered and required of *necessity*, for the use of the *Commonwealth*, and *benefit* of the *free-born*

Vide The lives of the three *Norman* Kings, *p.* 91, 98.

people. But now they *hope to have the bands of wickednesse* [illegible], *Isa.* 58.6. And that their Conqueror *Oliver* the *Lord Gene*[illegible] will set the *oppressed free, and undo the heavy burthens*, and [illegible] them and deliver them from this bondage, which appears to [illegible] so, for that Governors are limited by Gods word in *Ezek.* [illegible] 18. *The Princes shall not take of the peoples inheritance* [illegible] *oppression*, and *thou shalt not steale*, is a morrall command to Kings, *Princes*, Parliament, Armies &c. *Exod.* 20.15. [illegible] well as to the *poore* oppressed *people*, *Nabeths* Vineyard was his own *Inheritance* and *propriety*, which the King had nothing to do with *by right*; for as *Bucan* says *de Magist. q.* 75, 76. 77. *Distinctio dominorum & proprietas possessionum est juris divini, juxta mandatum non furtum facies*, &c. *Distinction of dominion and propriety of possession is of divine right*, according to the command *thou shalt not steal*: It is not said thou shalt not *give* or *lend*, or the like, but thou *shalt not steal*; for that no *man* can lawfully take away the goods, or *propriety of another*. Saies *Seneca l.* 7. *de benef. c.* 4, 5, 6. *Cæsar hath the dominion of all things belonging to him, but the propriety belongs to particular persons*. As the *Civilians* say, one may make claim to a House or Ship, but not to all the furniture, or lading in the House or Ship. Therefore it is *injustice* and *tyranny* for a *William* the *Conqueror* to command mens *Estates* and *Purses* so, as against all *Law*, Liberty of the Subjects, and *propriety of the Law* to lay *Taxations* upon them above what they can beare, seeing that *Subjects* are not to bee dealt with as *Slaves* and *Bondmen*. But God himselfe in his Law to *Kings*, *Deutr.* 17.15, 20. calls his *people* his *brethren*, and so *David* did own them for his Brethren, 2 *Chron.* 20, 2. and so one *Bartolus* a famous Lawyer in *Tract. de regim. Civit.* says, Subjects are to be held and used by *Kings* and *Governors* in the quality and condition of *Brethren* and not of *Slaves*; so that our *Governors*, and the *General*, must *use* and *ease* the free-born *Englishman* as their *Brother*.

Bucan.

Seneca.

Bartolus

Fifty, *Wil.* the *Conqueror* brought in another *Iron Yoak* which the people call for ease from, and that appears in *p.* 99. *of the History of the lives of the three Norman Kings*, That in all those Lands *William the Conqueror gave to any man* (as he did much give away to the *Normans*, yet this covetous Tyrant) he reserved *domini-*

5 From Fines and homage &c. to Lords of the Manner.

or in chiefe to himselfe, for the acknowledgement whereof, a yea-
rent he caused to be *paid* unto him, and a Fine whensoever
Tenement or *Land* did *alienate* or die; these were bound as Ch-
eats to him by oath of fidelity and homage; and if any died w-
Heir was in his minority the King (*Conquerour*) received the pro-
fits of the Land, and was his *Guardian* til the age of one and twe-
This *bondage* of *slavery* is great, & though it is in part taken a-
by the fall of the *Court of wards*, yet there remaineth a very gr-
Tyranny under such as are called *Lords of the Manor*, for
since (saye *Holinshed*) as *Lords* and *Great ones*, have held th-
the *King*, so also have *inferior persons* and the poorer sort of pe-
ple held this of their Lords, and in case of disobedience the *propr-*
ty does revert. Hence came Lords of the Manor, Landlord, Ten-
Holds, Tenures &c. which are all *slavish vices* and *badges*, o-
nally grounded upon *meer conquest* and *Power* inslaving
people. Now, let us but consider the nature of this bondage;
when thou that art a free Commoner hast bought a peece of C-
hold-land, and paid all to a penny for it of the Owner, and
farthing the full worth of it, yet the *Lord of the Manor* (
sooth) must have his Fine, or else you shall not have a foot of
Land, but hee will seize on it, that never paid a penny for
Nay more, if you leave it, though it be presently, another F-
falls upon it; or if you die, your poor *Widow* or *Fatherlesse chi-*
that is in need and comfortlesse must pay another Fine for it too,
a *Herriot* of the best goods left which the Lord of the Man-
must have, or else the Land be forfeited: O these arbitrary ty-
nous customes! For as *Jer.* 5. 26, 27. *Among my people a-*
found wicked men: they lay waite as one that sets snares, th-
set a trap to catch men. As a cage is full of birds, so are th-
houses full of deceit, therefore they are become great a-
waxen rich. These grievous Laws are snares indeed. So that
Fines and *Herriots*, they cover *Fields*, Amos 4.1. *and take th-*
by force; and houses and take them away, so they oppress
man and his house; hear O yee kine of Bashan! which oppr-
the poor, and which crush the needy, Amos 8.4. These as
Prophet *Isa.* 59. *Turn Judgement backward, Equity cannot ent-*
and he that refraineth maketh himselfe a prey. These oppr-
sions taken pledges of the poore, which is forbid *Job* 24.9.

Holinshed.

they turne aside the needy from righteousnesse, and take away the right of the poor, that widows may be their prey, and that they may rob the Fatherlesse, Isa. 10. 2. Is it not time *Free-Commoners* to call for our freedome from this formality and bit of man? what are these Lawes but the direct issue of Tyranny? and the badges of our *slavery*? shall such men thus reign over us? and contrary to all *Reason* or rule of *Righteousnesse* thus oppresse the poor? and widows? and fatherlesse? and all with *Fealties*? Homages? *Oaths*? Fines, &c. What Law is this but Lust, and Will; Power, and Custome, which is insufferably corrupt and full of that Feminine which *Juvinall* speaks of. *Sic volo, sic jubeo, sic pro ratione voluntas.* This absolutenesse in some over the persons and estates of others, is plaine Tyranny, and without Reason, which the ravenous Conqueror brought in, and will not our *Religious* and *Rational Conqueror* take it away then? Shall men (as the *Psalmist* says) *Psal.* 94. *forge wrong*, or *frame mischief* for a *Law*? *God* says plainly, *they shall not oppresse the poor, and the widow, &c. Exod.* 22. 22. *Zach.* 7. 10. and will not all the *godly* say so too? Then surely this *Supream Power* so called, *i. e.* the *Parliament* of *England*, had need to arise and redeem the people (who expect it) from this *arbitrariest* and *absolutenesse* of men who oppresse the *poor*, *fatherlesse*, and *widow*, with this *iron yoke* of *fines*, *rents*, and *heriots* to *Lords* of *Mannors*, and the like, which was brought in by the *lust*, *humor*, *will*, *pride*, and *covetousnesse* of a *Tyrant*. *Pure Religion visits the fatherless, and the widow.*

6. From the *Norman* Lawyers.

Sixthly and lastly, There is another, and that a most notorious *servitude* and *misery* which *William* the Conquerour brought the *free-born people* of *England* into, which by *Oliver* the Conqueror the people expect *deliverance* from, or else their lives will be but a *burthen* to them. This *bondage* is by *Lawyers*, for whereas before when the *Law* was delivered at our own doors, every *man* was heard to plead his own *cause* without *Solicitors* or *Attorneys*, since that, the Customs of *Normandy* were advanced by *William* the Conqueror, the *Courts* set up at *Westminster*, and the *Laws* commanded to be made, and *causes* pleaded in *French*, the *poor Commoners* must of necessity retain *Norman Lawyers*, seeing they themselves understood neither the *Law* nor *Language*.

Lawyers their original.

Thus the poor people were miserably abused, and forced to buy their *Law*, and come by their own at a dear *rate*, whilst *Lawyers* pleaded their *causes*, and at one tryal of a *suit* sucked up more *money* (may hap) then a *poor man* could get by his *work*,
1. and *labor* in half a *year*. So that their *rise* may be ascribed, first,
2. to the *unknownness* of the *Law*, in a strange tongue; secondly, to the *intricateness* and *fallacies* of it, whereby an *honest plain man*, was rendred unable to *extricate* himself; therefore he must have recourse to the *shrine* of the *Lawyer*, unless he have learned *State-Jesuitism tricks*, and *quiddities*, in some of the *Inns of Court*;
3. and thirdly, the *Terms* at *Westminster*, whilest the *Lawyer* like
Terms, the *Roman*, sets up his *god Terminus* for all the *Country* round, to fall down and adore. The *common* sort of *Lawyers* carry a *head* full of *Idea*'s of right or wrong, and so can *run* on in a round or *formulary* of words to couzen *poor simple* people: I trust God will *undeceive* us.

But as yet in King *Williams* time, the *Lawyers interest* (which from the first was grounded on *corruption*) was but a *Jelly*, a poor little puny thing: For one *friend* coming up to *London* to the *Term*, about his own *cause*, for a little matter (towards bearing his *charges* in his journey) would appear, and plead something for his *friends*, or *neighbors cause*; so that it soon came to this, that he that was most *versed* in the *tricks* of the *Law*, and these *Courts*; would be desired by his *Countrey neighbors* about him, to undertake a journey to *London*, and to do their *businesses* too; and so, they would bear his *charges*, and give him some small reward.

Thus honest men would get sometimes *Parents*, *Friends*, *Brothers*, *Neighbors*, sometimes *others* to be (in their absence) *Agents*, *Factors*, or *Sollicitors* for them at *Westminster*, and as yet they had no *stately houses* or *mansions* to live in, as they have now (called *Inns of Court*) but they *lodged* like *Country-men* or *strangers* in ordinary *Inns*. But afterwards when the *Interest* of *Lawyers* began to look *big* (as in *Edward* the thirds days) they got *Mansions* or *Colledges*, which were called *Inns*, and by the Kings *favor* had an *addition of honor*, whence they were called *Inns of Court*.

Inns of Court, when, and how they began.

Thus, those that came to be *versed* in the *niceties* and *formalities*

ties of the *Norman Lawes*, every *Term* were employed by some of their *friends* in the *Country*, and found it *sweeter* then to follow the *Plough*; and as *Controversies* increased, they increased in number, and took up their *quarters*, and by *degrees* grew up into an *orderly body*, and *distinct interest*, as now they are; and after they were thus formed into a *body*, they hired the *Temple* of the *Knights-Templers*, for their abode together; and as *Contentions* increased their *Interest* grew great, and by a long *series of time*, so great as it is now. What *grounds* the *good people of England* have to *expect* the fall of these *Norman Lawyers*, and *restauration* of our *Liberties* and *Freedoms* as at first, by *Oliver* their Conqueror, will appear, first, from their *rise* and *interest*, secondly, our *bondage*, thirdly, their *trade* and *profits* (in fin.) To the first.

The Temple.

1. The *rise* of the *Lawyers*, was the *will* of a *Tyrant*, or an *Arbytrary power*, which was, and yet is a *plague* to the *free-born people of England*. 1. The Lawyers rise and interest.

2. Their *Interest* comes from *pride*, *strife*, *fulness of Bread*, and *prosperity*. 2.

3. It was at first but a bare *title*, and upon the *ruines* of others, and by *corruption* it grew up to an *interest*, as it is now. 3.

4. Their *interest* grows great by *sin*, as *lying*, *verbeating*, *wronging* and *robbing* the *poor*, and making *merchandise* of the *Law* to the *free-born people of England*. 4.

5. As their *interest* got up, they would suffer none to plead, or be a *Lawyer*, unless he were brought up in their *Courts* and *Inns*, in their *trades*, *tricks*, and *cheats* to sell the *Law* (at a large rate) to Chapmen (called their *Clients*,) so that the *Law* must be bought and sold before it be had. 5.

6. This *Interest* taught them (ever since) to *monopolize* and *ingross* the *Law*, into their own hands, for their own *gain* and *markets*. 6.

7. It is an *Interest* that regards no other, but its self, yea, and is resolved to promote *its self*, though it be with the *ruine* of others round about. 7.

8. This *corrupt tyrannical Interest* for fear of a *fall* (knowing how wickedly it *stole in*, with *robbery* and *ruine* to the people,) so 8.

that it is a wonder it is suffered to stand all this while.) I say, for fear of a *fatal blow*, it doth back and *barricado* its self with *secular powers*, and use all *wiles* to *establish* its own *greatness*; so as that the *fall* of it may be *softly* and *chargable* to the *poor* oppressed *people*.

Thus from the *rise* and *interest* of the *Lawyers*, it is obvious to every *rational capacity*, what a *necessity* there is for the throwing *down* this dangerous and destructive *order* of the *Lawyers*, before we can be *freed* from *slavery*, *tyranny*, *oppression*, *arbitrary will* and *power*, and *lusts* of men; *lying* and *cheating* away our *estates* and *liberties*, and making *merchandize* of the *Laws* of *England*, and *Justice*.

☞ These must down, I dare ingage my life on it, before the people can be quiet, or the *Commonwealth* flourish with *Equity* and *Justice*; all *Objections* to the contrary we shall answer by and by.

2. Peoples slavery by them.

Secondly, Our further *grounds* are from the *peoples slavery* under this *tyrannical order* of the *Lawyers*: For

1. First, Let a man now seek the *benefit* of the *Law*, he shall lose it, and his *right* too, without the *Lawyer* be lustily *feed* for it, and this was not before the *Norman tyranny*; so that, as the *Jews* were (in *Christs* and the *Apostles* days) subject to the *Romans*, and could not have the *benefit* of their *Law*, but by the *Romans*; so the *Commoners* of *England* have been miserably abused to this day, by a *company* of *cheating Lawyers*, and cannot have the benefit of the *Law*, but by these *Norman* Customers or Publicans, that sit at the *receipt* of custom.

2. Secondly, The *free-born Subjects* of *England*, are under *slavery* by these *Lawyers*, in that they will allow no *Advocates* but of their own coat, (forgetting their own first *original*) to plead a *cause*: which, I the more wonder, for that the *Norman* and *Dane* were so near a kin, that the *Norman* set up several of the *Danish Customs*; but (I beleeve purposely) *he* omitted this that King *James* mentions in his *Star-Chamber* speech, *In some Countries* (sayes he) *as in* Denmark, *all their State is governed* (*onely*) *by a written Law*; *there is no Advocate or Proctor admitted to plead*, *onely the parties themselves plead their own cause*, *and then a man stands up and pleads the Law*, *and*

there

there is an end. Surely this *Customs* had been borrowed of the *Danes* too, but that for the *Lawyers*, who would lose their *fees* then. This made some of the *eminentest* of them, imagine me of a *Lilburnian* spirit! for that I would ever *speak* in my own *cause*, and in others *honest causes* too, and would hire no mercenary *fellow* of them all; but I have told their *Masters* and *Lords* several times, that I would have my *liberty* to plead my own *cause*, which I have done, and carried it too, against four *Counsellors* in *fee* against me. But this made them most enraged *enemies* to me ever since; and such are afraid their markets must fall, if a man come once to *plead* his own or his friends *cause*, which is our *freedoms* to do: And we finde it was good *Statute-Law* in 28 *Edw.* 1. *cap.* 11. For mens friends, parents, brothers, or neighbors, to *plead* for them, without the help of a *Lawyer*. This must be again, ere the people can be quiet, or sit down under their own *freedoms*; and then there will need no *Solicitors*, *Agents*, shirking *Cheats*, and such alike mercenary train too at *Committees*; but an *honest man* shall tell his own tale, as *Anaxilaus* did in the *Spartan* Senate, *Diod. Sic. lib.* 2. *c.* 37.

Diodor. Sic.

Thirdly, Let but *Reason* speak, and spight of all the World, it will appear, That the *free-people* cannot (either as *rational*, or as *religious*) be much longer able to abide this *abominable Antichristian*, and accursed tribe.

3. Lawyers.

1. As *rational*; the people cannot spare them for their usurpation, arbitrariness, and ambition, whereby they become (as to a free *Commonwealth.*) First, *Robbers*, who forcibly take away our *rights*, and as *Augustine* sayes in *Lib.* 4. *c.* 4. *De Civ. Dei.* *They are but a rapsody of free-booters*; unjust *possessors* of other mens estates, that tear away our *goods* against our *wills*. Hence says Dr. *Sutton*, Lawyers are like the Milt of a mans body, which *Laurentius* says, never grows great, till all other parts of the body decay and perish.

1. Robbers.

Augustine.

Sim. Sutton.

Thus were these *Robbers* reared aloft by the ruines of free-born *English-mens* Rights and Priviledges; and who would not recover their stoln *goods?* Now as *Antiochus* was simamed *Hierax* the *Hawk*; for that he had no estate, no patrimony left him, but *preyed* upon other mens estates and territories, and by *rapine* and *robbing*, picked out a *Kingdom* to himself. So certainly the

Oppressors.

Lawyers

Lawyers are such *ravenous wretches*, that they *wrong* and *rob* any to make themselves rich, and like a *dog*, will *try* all *right* by their *teeth*, till they tear out a *peece* to themselves from every *one* they set upon; and as a poor *woman*, with loud language cryed out to *Baldwin* the Archbishop, *O I O! you eat up my flesh!* So may many cry out against these ungodly Lawyers, *Blood-suckers*, and *Robbers* by *Law*.

Acts & Mon. p. 230.

Secondly, They are *Tyrants* too, and such as no *rational* spirit can long suffer. *Ambition* was their first *Solicitor* thereto, and that they are Tyrants, will appear many ways: For

2. Tyrants by practise, how?

1. They are ruled not by *Reason*, but *Self-will*, which prescribes no *limits* to their lawless *affections* and *lusts*, but run out into many out-ragious *insolencies* and *tyrannies*, which cannot be numbred, especially in the *Countreys*. For as an oblique angle diversifies its self into sundry *species*, so certainly their tyranny and injustice, according to the variety of *accidents*, have variety of *actions*, which without much *difficulty* cannot be deciphered; all arising from *Lust*, rather then *Law*.

1.

Sim.

2. These Tyrants hate and suspect *wisemen* most, and feamo opposition more then vertue, being conscious of their own *vicious* courses; so that those upright *ears* that grow higher then the rest of the *corn*, they cannot endure them; but they will keep them under, or *behead* them, especially where *honesty* and *faithfulness* make them more *conspicuous* then others; so that a rational well-grown *upright* man, must be *calumniated*, and under some *colourable pretext* or other *cut-off* by them. I might instance in Sir *Walter Rawleigh*, the old Earl of *Essex*, and others since.

2.

3. They like Tyrants cannot abide a conflux of *rational Counsellors*; and they account these *days* dangerous to them, for that we have such *publick Assemblies*, *Diets*, or *Parliaments*, for fear some notably endued with *Reason*, should discover their *rift*, *interest*, and *tricks*, and so raze them out *root* and *branch*, for a *pack* of *Cheats*, *Knaves* and *Tyrants*, that will *ruine* the *Commonweal*.

3.

Machiavil in principe.

Arist. l. 5. c. 11. Polit.

4. *Tyrants* love *Factions* and *Divisions*, and so do these *Lawyers*; for without *brawls* and *bitter contentions*, many of our busie *Lawyers*, (like the *lunatick* in the *Gospel*,) might walk without *cloaths*; therefore as *Solon* said of their *Orators*, They were

4.

Solon.

the

the *winds* which raised up the *waves*, so may it be said of our *Lawyers*; and such *winds*, like the *Merchants* of *Lapland*, they buy of the *Devil*; or else, if there be a fire *kindled*, they run to it, and will be medling with it, not to *mend* it, but to *warm* their own *fingers*. Thus are they like those dishonest *Surgeons* which lengthen out their cures.

5. As *Tyrants* they love to keep out of danger, and will have good *guards*, and disarm the *people*, throw down their *Forts*, and keep a *formidable guard* of *rough strangers* to aw the people, and *pillage* their *purses*. Thus, I say, the *Lawyers* have backed and *guarded* themselves *excessive strong* with many *Laws*, disarming the *free-born Englishmen* of all, or most of their *privileges* and *liberties*, bringing in *Norman* and *Danish* Customs to oppress us, and *guard* them. 5.

6. As *Tyrants* they leave no design *unattempted* to torment the *people* by *fleecing* them, and filling their own *coffers*: For like *Butlers Boxes*, they will be sure to *gain*, who ere loses, and to grow great, as the Souldier said to *Pompey*, *Per nostram miseriam*. 6. *Sim.*

The *truth* therefore is (and let the *Lawyers* look to it) they gather up *wealth*, and *lick* up *riches*, like a *sponge* to be squeezed out again; and as *Demosthenes* was wont to say, Such men are *golden fleeces*; their *wool* is not for themselves, but must be shorn off to *cloath* the *Commonwealth* with ere long.

7. As *Tyrants* they would seem *vertuous* and *honest*, the more easily to *deceive* such as trust them; and thus *great ones* like great *Brass Pots*, are notwithstanding their *bigness*, carried about by the *ears* out of one *Court* into another, as the *Lawyer* lists, who hath in the *Inns of Court* been brought up in the *art* of *lying* and *deceiving*. They are *crafty theeves*, and know they cannot long live in that *trade*, without putting on some *apparel*, and exercising some *parcel* of *honesty* and *justice*; but it is at such a time, when the *subtlety* shall take much, and when like the *Panther* they allure with the *savor* of their words, their ugly *visage* is hid, till the *poor* deluded people come within their *reach* of being made their *prey*. Well, yet the *Fox* will be known by his *tail*, as in *p.* 26. of *Solicitors*, *Clerks*, *Serjeants*, *Bailiffs*, *&c.* for all their *art*. For though they *fawn* like *Spaniels*, yet by 7. *Sim.* Dr. *Vauly Sect.* p. 495.

their *snarling*, *grinning*, and *tearing*, we know they are *curs*. And *Lawyers* look to it! For as the *wily fox*, once catched, hath his skin quickly plucked over his *ears*, wherewith every *fool* will have his *cap* furred: So will you ere long, whose *craft* and *cruelty* Colonel *Pride* himself abhors, and says, *It will never be well with* England, *till mercenary Lawyers Gowns be hung up by the Scottish Trophees:* And then every *fool* will have a fling. But

Sim.

Col. *Prides* speech.

8. As *Tyrants* they give a *breathing time* to torment men afresh; and such *Tyrants* are the worst of all, as was *Nero*, *Commodus*, *Tiberius*, *&c.* See how men deal with their *bottles*, letting them stand under the *tap* till they be filled, and then they *hang* them up; and so have these done with the free *Commoners* of *England*, and with the faithfullest *Subjects*; or as *spunges* are let alone a while to *lie* a *soaking*, till they have *sucked* in some good store of *water*, and then they are *squeezed* out again; so do these *Lawyers* let men alone all their *vacation time*, till they can gather up more *money* for them, and then comes the *Term* to squeeze them *dry* again. And I am of *opinion*, meerly out of love to themselves here, that their *vacation times* (so called) were ordered, as in *Michaelmas* Term, to end in נֹבֶמְבֶּר *November*, that the poor *Countrey-man* may go home again and *thrash*, and *sell* out his *corn*, to provide *money* for the following *Hillary term*, which in the eleventh moneth שְׁבָט called *January*, begins, and ends in the next mouth אֲדָר *Adar*; and then the poor *Farmer* must home to put off his *Cheese* and *Firkin-butter*, and all he can to come to the *Lawyer* again by *Easter* Term; and because it is a *dead time* of the *year*, the *vacation* is the longer, until the second moneth following זִיו *Zin*, called *April*, which holds to the next moneth called *May* or *Sivan* סִיוָן, and then comes a *Vacation time*, until the next moneth of *June* תָּמוּז, which is indeed very short, for that the *Countreyman* must have nothing to do, but to go home and *shear* his *sheep*, and make (with what speed may be) *money* of his *wool*, and to come *Post* up again to

Sim.

Sim.

Vacation times, how ordered.

supply his *Lawyers pocket* by *Trinity* Term, which ends in the same moneth too, to give the poor *oppressed people* a little *breathing*, by a long *Vacation*, as they call it, for they think it too long; onely they know their *Clients* are *plying* it hard for them, and are following the *Harvest*, to have out their hard *corn* with the first, to make money, and all for a company of *Norman* Tyrants.

Sim.

These *Lawyers* (methinks) are much like the *Beast* called *Rosomacha*, of the bigness of a *Dog*, but his *face* is like a *Cat*, (the *Emblem* of *Contention*) his *back* and *tail* like a *Fox* (so we said before;) who useth, when he hath filled his *paunch*, as full as it can hold, to get betwixt two *Trees* standing together, and so by *squeezing* his belly between them, empties it; and then returns to his *carrion* again. And thus the greedy *Lawyers*, betwixt two *Terms*, squeeze all out to fall a *fresh* upon the *oppressed peoples* purses, and devour them by *whole sale*.

Let but *Reason* speak for the *Commonwealth* in this *case*, and if any man that hath *Reason*, or is a *Friend* to the *free-born Subject* of *England*, can show better *reasons*, or more *righteousness*, for their standing, then we can for their *stownding* and *downfal*, I have lost my *senses*: Thus for their *tyranny*.

Thirdly, *Englishmen* as *rational men*, may no longer abide them for the abominable *Bribes* which they take, to the *corrupting* and *gangreening* of honesty and justice; and they must have them over and above their *Fees*, and that by their *Clients adversaries* too, if near a *Tryal*. *Philip* King of *Macedon*, said of a strong *Castle*, That it was impregnable, if he could not drive in an *Ass* loaden with *gold*; and so many *causes* are battered down by *golden peeces*: For the *Lawyer* oftentimes like the *Hunter*, hunts a man at his *Form*, but leaves his *cause* at a loss. Doctor *Featly* tells us of a *famous Lawyer*, that refused for a while to *patronize* a bad *cause* (which is a wonder that a *cause* can be *bad* enough for them to refuse;) but when the *party* cast before him a sum of good *Hungarian Gold*, on which were stamped the *Images* of *armed Souldiers*, he then cryed out, *Thou hast taken me captive, for who can resist so many armed men?*

3. For their Bribes.

No right in judgement is to be sold for Fees or Bribes. *Mirr. of Just. fol.* 258. Dr. *Featly.*

——— *Quid non mortalia pectora cogis?*
Auri sacra fames ——— Virg.

Sim.

The injection of a *dram* many times turns the *scales* of *Justice* among those men. For as *Lewis* the eleventh King of *France* said, He often won the *victory* by fighting with *golden* and *silver spears*; so may many a *great man* say, who should else have been surely *cast* by the *honest causes* that have come against them in *Law*. And as the *French* answered the *Helvetians* once, who bragged, That their *Countrey* was so environed with *Rocks* and *Alps*, and high *Hills*, that it was *unconquerable*; say the *French*, We could easily *climb* those *Hills*, and overcome those *Rocks*, if we have but *Guns* that will send in *Golden Bullets* among you: So certainly, the *best cause* may be betrayed; and have been lost by *bribes*. Such showres of *bribes* have brought many a dreadful *Thunderbolt* in the *tail* of them.

4 For their incouraging contentions.

Fourthly, *Rational men* do abhor their *rise*; and the *rise* of all their *riches*, being from *Quarrels* and *Contentions*. The *Lawyers* are but *Brethren* to the *Worms*, for both are *engendered* out of *mans corruption*: They are then *worse*, then the worst of our *Excrements*, or the *Dung* of this *Commonwealth*; and do they not *stink* in our *nostrils*? Why then, we are not *well*, and have lost our *senses* sure. Why else should *Englishmen* be so mad (*ἄνοιαι*) as to run to these *Norman* Lawyers *Anviles*, for sharp *Instruments* to hurt their own *Countrymen* with? whilest they use *Upper Bench Writs*, but as *Westminster-Mastives* to bait the *Country* with? The *Lawyers* like the *Indians* strike *fire* by rubbing two sticks: And some that follow *suits* in the *Law* of their *managing*, are like the *Hare* in the *Epigram*, who to save her self from the *Hounds*, leaped into the *Sea*, and so was devoured of the *Sea dog*. I have heard many say, they had better lose their *right*, then lend it them though it be but to *recover* it, seeing it is so costly. For as *two* that contend, *one* hath a *blew face*, the *other* a *bloody nose*, but both are *well beaten* before they *leave off*; and so it is with going to *Law*. It is not long since *two Brothers* of good quality fell out about their *estates*, and were hot to go to *Law*, until a *Letter* which was intercepted, written from one *Concealer*, I should say *Counseller* of the *Law*, (so acounted) to another, was read to these *Brethren*,

Rights on Love, p. 24.

Sir H. R. and Mr F. R.

S I R

SIR,

I Am retained for one Brother, and take you the other, and I will warrant you, we will quickly pluck them as bare as two Birds that have not a Feather left to hide their skins, &c.

This *Letter* ended their *Law ſuits*; for elſe as the *Mouſe* and *Frog* were both devoured of the *Kite*, ſo would *Plaintiff* and *Defendant* have been both *devoured* and *eat* up by theſe *Lawyers*, who live like *Salamanders*, beſt in the *hotteſt fires* of *contention*. *Sim.*

Fifthly, Their *variety* of *Frauds* and *Arts* to deceive, do render them unſufferable to *rational men*; For as the *Fox* ſaid to the *Lyon*, that indeed his *tongue* was *Soveraign*, but he had ill *neighbors* (meaning his *Teeth.*) So *certes* we may ſay of the *Lawyers*, when their *tongue* is faireſt, their *teeth* are *fearfulleſt*, and they intend to *tear* away moſt *eſtate* and *money* then. For whiles a *true friend*, like a *Cheſnut*, keeps a ſweet *nutrimental Kernel* under a plain *rinde*, ſuch *fainers* as theſe are like *Peaches* that have harſh rugged ſtones under a *Velvet Coat*. There is an *Iſland* beyond *Arabia* (ſayes *Diodorus Siculus*) where the *Inhabitants* have *Cloven tongues*; ſo that therewith they can alter their *ſpeech* as they liſt, and imitate *Birds* in *tunes*, and ſpeak perfectly to *two perſons*, and *two purpoſes* at once, to *one* with the *one part* of their tongue, and to the *other*, with the *other* part thereof. 5. For their Frauds. *Sim.* *Diod. Sic. Antiq. lib 3.*

Now I know none but *Lawyers* like them in this; for they will *ſpeak* for a *Fee* for one, and yet I know them that have given *Advice* and *Councel* to the other, and taken the others *Fee* too. They are like the *Amphiſbæna* who hath *two heads*, and moves two *contrary* ways at once. The *Italians* put a *Proverb* upon *Caſar Borgia*, and his father Pope *Alexander*, ſaying, *The one never thought as he ſpake, and the other never ſpake as he thought*: So indeed it may be ſaid of *many* of theſe *Lawyers*, who like *Hebrew Letters*, muſt be ſpelt backward, if once we read them aright. *In Henſhaws Caſe, p. 55.*

And now, O what *Paraſites* they are! as the *Engliſh Papiſts* in Queen *Elizabeths* days durſt *temporize* to purpoſe, ſo do theſe

Sim. begin apace; but as the *Coriander* hath a corrupt *root*, an unsavory *leaf*, but a sweet *seed*; so hath this *Faction* a filthy *root*, unsavory *actions*, but as good *words* as one would wish, if need be: Yet let them look to it, *Gods curse*, like a *Promoter*, must search for all their *ill-gotten goods* ere long. And as when the *crafty Fox* that had deceived the *Crow* of her *break-fast*, hugged himself for joy, to think of his *project*; till when he had eaten it, he found himself *poysoned* with it, and then he *repented*, and wished the *Crow* her *own* again. So stoln *goods* are sweet to these *Deceivers*, and they hug themselves in their *cheating tricks* and *knaveries*, till their *bowels* begin to *gripe* them for it. For the day of *Christ* that is coming will be a *terrible time of torment* to *Sim.* them. And as *Christ* brought that *fish* to the *Hook* that had the *money* in his mouth, *Matth.* 17. 27. So will these *wide mouthed money-mongers* be *hooked* for it, fearfully ere long. They have *gotten* great *Estates*, and bought *Manners* and *Lands*, and taken exact *Surveys* of them; but they have not yet taken an *exact survey* of their *Consciences*, how they came by this money which *Dr. Don.* purchased these *Lands*, (says Dr. *Don*, *Ser. fol. p.* 818.) Our *coyn* hath the *State* on one side, and *God with us* on the other; and surely, if we see not *God with us* in what *riches* we have gotten, they are but *counterfeit* and falsly gotten, and will *gripe* us grievously, till we have *vomited* them out. When *Vespasians* covetous *Officers* had filled themselves like *spunges*, by *Rapine* and *Extortion*, the *Emperor* squeezed them out dry again into the *common Treasury*, till they had nothing left. Now, although many wish for the *fall* of the *tree*, that they may *gather* up the *chips*, yet the *Lord* knows this is not in *my heart*; but beleeve it, the *Laws of God* and *Nature* require a *restitution*: and that what they have *ill gotten* from the people, be *brought* into the *publick bank* again; for they have *robbed* the *Nation* with a *Sim.* great deal of *ravenousness* and *art*. One *Cacus* a cunning *theif*, when he had stoln any *Beasts*, he would drag them to the *Cave* by their *tails* backward, that by the contrary track of their *feet*, he might be freed from *suspition* of *theevery*; such *art* and *subtlety* have the *Lawyers* had in *deceiving* and *robbing* us; that they seems to take another *track* quite *contrary* to it, and to go under the name of *dues* and *fees*. And besides, their *deceits* are many

in the *Law* too, which like a *Cob-web* to *Spiders*, whileſt they make it their *dwelling*, it is a *priſon* to entangle others in, as *flies* to feed them. So many *Meanders* and *Intricacies* there are in the *Law*, that like *ſnakes* they hide themſelves, by folding into many *doubles*. Wherefore like the *Foxes* they muſt have *depth* of *ſoyl* to *Earth* the *wrongs* of their *poor Clients*, and *hide* their own *Crafts*; which are too many to live much longer, ſeeing the honeſteſt *cauſe* muſt miſcarry by their *cunning tricks* and *fallacies*; and a *bad cauſe* ſhall be ſo beautifully *varniſhed* over by their *arts* and *cheats*, that the moſt *innocent honeſt man* that is, ſhall ſuffer *ruine* by them.

I have a *Neighbor* by me, who was arreſted for two hundred pounds debt, to a man whoſe name he never *heard*, nor face ever ſaw before, and he was laid in *priſon* thereupon, to his *utter ruine*, till he proved the *Bond* forged, the *Plaintiff* a *cheat* that lived by ſuch *tricks*, and yet he eſcaped *ſcot-free*, though there was a *knot* of them that *lived* by ſuch *cheats*. Hence Sir *Walter Rawleigh*, upon his *tryal*, hearing the *Lawyers* for the *King* plead *violently* againſt him, he turns to the *Jury*, and ſayes, *Gentlemen, I pray conſider, that theſe ſort of men* (meaning the *Lawyers*) *do uſually defend very bad cauſes every day in their own Courts, yea, and againſt men of their own Profeſſion too, as able as themſelves*; *what then will they not do againſt me? &c.* I know now an honeſt *Gentleman* that had a good *perſonal eſtate*, who *lies* yet in the *Fleet*, eat up almoſt with *lice*, and near *ſtarved*, and all his *eſtate taken* from him, by the meer *cheat* of the *Lawyers*, upon a forged *Bond* too, for another; onely a *man* whoſe face he never ſaw before, *pretending* his *hand* to be in *that Bond*: But to finiſh this, O, how miſerably *tyrannical* they make the *Law* to the *free-born Engliſhman*! They make it like a *Milſtone*, which they drive about with a *wheel* (artificially) full of *cogs* and *ſpoaks*, under which they grinde the *innocent* and *harmleſs* ones to powder: And can we hear their *groans? ſighs? ſad complaints*, and *fearful cryes?* and we *ſit ſtill* like *ſenceleſs ſtones?* ſhall we?

Mr. *B.*

Mr. *T.*

Sim.

Sixtly, *Lawyers* unſufferable *Fees* fill all *mouths* with woefull *exclamations* and eyes with willing *expectation* of their *fall*. For as no ſooner was the *Apple* in *Adams* mouth, but the *Devill*

6. For their Fees.

Sim. was in his *Maw*; So no sooner does one *Fee* them with an *Earth-Angel* in their *hand*, but the Devil *doubles fees* with *Hel angels* in their *hearts*; and they fall to lying, pleading, cheating, wronging and oppressing as fast as they can, without fear of *Heaven* or *Hell*. It would make an honest mans heart to ake to hear how fast and confidently they will lye, and like it well too. We laugh at the *Indians* for casting in such store of *Gold*, every yeare into the River *Ganges*, as if the streams would not run currently without it; and others *laugh* at the *English* as much, for when the current of *Justice* is stopped (as 'tis oft) in many *Courts*, the *foolish people* can (as yet it seems) find no better way then that the *Indians* use to open them; and shal we never be wiser? Indeed *Pliny* reports of *Apis* the *Ægyptian God*, that he never gave answers to private men, but *è manu consulentium cibum capiendo*, by taking *meat* out of the hands of such as were his *Clients*, and sought counsell, else he would be dumb. Is it not so with us? Doe not the *Norman Lawyers* the like? Let the Lawyer be greatly *retained*, or the Law shall be greatly *detained*. And what will retain them? as much as they can take out of their *Clients* hand at once? no! For one that is eminent and belongs to the Councell of State, told me he had it from a *Gentleman* of four thousand pound *per annum*, that upon a motion to be made to the *Lords Commissioners*, he retained his *Counsell* for one word to them, and put five peeces into his hands, but the *Lords* sat not that day: The next morning the *Gentleman* made a fresh *sally*, and gave a fresh salute to his *great Counsell* with *gracious Angels*, and filled his pawes againe with two *golden peeces* (for he was as hungry as ever since yesterday) but the Lords sat not that day neither. But the next day the Lords sat for certain, so he comes to his *Counsellor* (or *Concealer*) Mr. *M.* Sir (saies he) *be mindfull of my businesse, I pray, it is but one word, to make but one motion to them this morning*; Sir (saies the Lawyer) I have nothing to doe with it, no! (says the Gentleman) *I hope you will Sir*; *speake but one word*. Sir (says the Lawyer) what doe you tell me of your motion, Ile not meddle with it, for I am not retained to it. (Now it seems the *seven peeces* had not power enough to hold him three mornings but to make one motion; Mr. *M.* was as hungry againe as ever, he must have more or else be *dumb*,) So that the *Gentleman*

This is contrary to the Star. An. 18. of Ed. 3.

sleman was glad to run and borrow *two peeces* more, (having not so much about him) to retaine or keep his *Counsell* close to it, to speake *one word* to the *Lords Commissioners* for him. Is not this a most insufferable cheating of the free-born *English-man*? and are not these crys of oppression and *Norman Tyranny* very loud and lamentable? And is not the *Law* and *Justice* to be sold at so high a rate, so as causes many an honest heart, and poor man to sit, sigh, and complain, and *loose* his *Right* for want of mony? seeing eight or nine pounds can *pay* and *pray* but for one word. *Tully* tells us, that the mouth of the *Lawyer* is an *Oracle* for the whole *City*; but if in this mouth there be a *gilded tongue*, it will prove like the Oracle of *Delphos*, which *Demosthenes* complained of in his time, that it would speak nothing but what *Phillip* would have it say, by giving it a *double Fee*. So full Fees, finde full mouths, and can create in the *Lawyers* any likenesse, or *mouthfuls of Plea's* upon any account right or wrong. As *Demosthenes* who pleaded vehemently against the *Milesian Ambassadors* the first day, but in the second day appeared in another *likenesse*, and pretending he was not well, would not plead against them at all; but his neck being wrapped up, and his face muffled about, he pretended hee got the *Quinzee*, and could not plead against them; but the *people* perceiving the occasion of it was a *secret bribe* given him by the aforesaid *Ambassadors*, they termed his *Malady* (I was going to say *melody*, for such tricks are the Lawyers mirth) they termed it *Argent angina*, not the QUINSIE, but the COINZIE, or *silver-mumps*; such cheating tricks they have to get *Gold* their *God*. I was informed within few dayes by an Honorable Religious Lady, of *Rowles* cut out for *coine*, and five hundred pound *per annum* lost thereby; and of one that offered for twenty peeces to put other Deeds into the Rowles, which may one day be knowne. So that of all men alive it is the worst medling with these men, who mind nothing but to feather their own nests, fill their own purses, and feed their own paunches. Like a *Capon* that is cold and naked, who in the absence of the *Hen* will run to her nest, not out of any love to the *Chickens*, but to *warme* his own *sides*; they regard neither Cause, nor *Client*, Justice, nor *Law*, but how to get (like *Pettifoggers*) Orphans, *Widows*, or poor oppressed mens *Estates*, and to cate men out in

And contrary to true Law *Mir. of Just. fol.* 64.

Tully.

Sim.

Sim.

Fees and *Extortions*. Therefore as a *Lacedemonian* answered a *Physitian* once, who asked how he did, *the better* (said he) *for that I meddle not with you, and take none of your physick*; So may we say to the *Lawyers*, for none are well that are tampering with them: And I confesse that I am one of them that had rather loose my right, then run into their hands; and yet I am beholding to one of our new *Committees*, that would turn out as honest a just *Cause* as ever came before them, and they confesse it, and (all men know it, that have but heard of it) yet to the amazement of many *honest men*, who had better *hopes* of them, they would turn it over to these *Tyrants*, notwithstanding they *acknowledged* that the *remedy would then be worse then the disease*. O when shall *Justice* and *Righteousnesse run downe like a mighty streame* in our *streets*! this *promise* wee wait for, and then *Justice* will be *easier* and *cheaper* to come by, and men be more honest then they are now. We read of one *Verconius* in the time of *Alexander Severus*, how he abused many in taking mony and Fees for preferring their *Suits*, and doing them little or no good, which *cheating* in those daies was so *detestable*, that he was adjudged to be hanged up in a *Chimney*, and so to be *choaked* with *smoake*, for that he sold *smoake* to the people. And it is not strange that in these daies, this *deceit* and *design* of the *Lawyers* to sell *smoake*, and cozen the *Commonwealth* should be *countenanced*? How can the peoples expectation be answered? not only in the continuing and *keeping up* this *accursed Crew*, but in *Committees* throwing out honest Causes into their *dishonest hands*? Wee are afraid too many of the *Norman race*, are now in *Government*, and their love to *Teth-mongers* and to the *Lawyers*, and turning ore honest *Causes* to those *Locusts* of the *Commonwealth*, makes our hearts *ake* for them, as well as for our selves. I cannot but speake, for a very *Dog* runs on with a *courage*, when he is maintained by a more *noble nature* then his owne; as when a man puts him on: Beleeve it, I say, for I must *speake* it, to deale so *mildly* with the corrupt Laws and *Lawyers*, as only to *regulate* or better *moddel them*, is a pretext which will bring us but into *new bondage*; and they had better tell the *honest people* they'le hang them all up at their own *doores*, then not deliver them (now their *expectations* are so high) from this *Norman tyranny*, wherein the people are

Sim.

Dr. Benson on Mat. 7. 7.

robbed of their *Laws* and *Liberties*; or then not throw downe *Termes*, to set up *Justice* at our own *doores*, and not to throw down this *selfish*, arbitrary, *contentious Interest* of the *Lawyers*, which arose out of the corruptions and *contentions* of the worst of men, and is the *fruit* of *lying*, cheating, *oppressing*, perjury, *deceit*, and tyranny. For surely, surely, such a weak *purgation* (as some men speak of) will but stir the *rough* and tough *humors*, and *anger* them the more. Shall such men as these scape *scot-free*, and nothing but *thunder* and *lightning* upon many honest men and *Ministers* of this Nation? Some of our *new Parliament* have already put *heart* into these *vermine*, whilst they have caused (to my knowledge) some *vertuous* souls to sit weeping behind *doors*, or in *corners* complaining that they cannot tel where to have *Justice*, or to whom to petition for right: yea, a *Gentlewoman* big with child, that did but beg for an order to have her *linnen* and *things* fit to lye in (that are detained from her by a *Malignant* in the *Country*) and shee (poor heart!) must be turned by (for all her *tears*) most *hard-heartedly*, and bid to go to the *Law*, which was the ready way to *ruine* her, and like the *Flounder* to leap out of the *dish into the fire*. Well, the Lord make them wise! for if they begin thus, I fear they will end *worse*; and if they be so ready and prodigall to cause the *godly people* to shed *their tears*, I pray God they prove not as ready to cause them to *shed blood*. But in the mean time *to shew mercy to the wicked, is cruelty to the good* (as one said.) And as *Thucydides* says *lib.* 1. *They are not only Tyrants which make other men Slaves; but they are much more so, who have power and means to suppresse Tyrants, and to prevent their oppression, and yet doe it not, nor take care about it, but rather continue the oppression upon the poor, &c.* O sad! Let the *Magistrate* look to it then! Their *worke* is great, as to the *Law* and *Lawyers*, as well as to the *Tithes* and *Priests*; and it is not *soft wood*, or bending *lead* which is fit matter for a *Carpenters Rule*, nor are such (flexible *dispositions*) as wee have met with hitherto fit for the *work of this Generation*. *Salomons* Throne had carved *Lyons*; not *Apes*, nor *Asses*, nor yet *Foxes* are fit for that throne of Judicature in our daies, which is to be for the *typified Salomon*. Wherefore the *Lord* (the *Counsellor*) be with the *Parliament* so, as to execute true *Justice* upon these *Norman Ty-*

Sim.

Cook of Grais-Inn at the late Kings tryall.

Thucydides.

The Parliaments great work about Tithes and Laws.

rants; and if it fall upon *them* in a *vehement shower* or *storm* (seeing they are *ripe* in the *field*) it shall onely be to *lay* them *down* that are *fittest* for the *sickle*, or the *sithe*.

9. For that they are strangers.

Lastly, *Reason* suggests to us, that it is time to be *freed* from them, seeing they are *strangers*, and of the *Norman* Line, that have usurped this *power* over us. When the *will* of their great *master, William*, advanced them upon our *Tombs*, and *Ruines*, many an honest Noble *Britain* was brought to beg their bread, and their *possessions* taken from them (sayes *Holinshed*) and given these his greedy *followers*. And then as the Lord of *Oxford* said to Queen *Elizabeth* (as she was playing on the *Virginals*, and the *ledge* being taken away for the *Jacks* to be seen) *Your Majesty may see* (sayes he) *how Jacks went up, and Heads went down together.* Well, I shall mention no more to this, then what the foresaid *Thucydides* sayes in his 1. *Lib. That amongst others they were the Tyrants and Traytors which assumed the title of Protectors of Greece, and Defenders of the Country, and yet stirred not to deliver the Country from the oppression of strangers.* Is he not a *Nero* that can see the *burning* and *ruine* of his *City*, without *reluctancy* or *trouble?* And have we not some *Caligula's*, that could wish all the *honest men* in *England* (especially the *Ministers*) had but one *head*, that they might strike it off at a *blow*. But to conclude the *peoples expectation* (as they are *rational*) in the *downfal* of the *Lawyers* up-start, and ungodly *Interest*, several other things might be said; but this is all now, that *Justice* calls for it (as to the *Commonwealth*,) and *Charity* challenges it, as to set the *oppressed* free.

2. Lawyers live by sin, as

Secondly, The *people* cannot as *religious* (as well as they are *Rational*) longer endure this notoriously wicked *interest* of *ungodly Lawyers*; for that of all the *Nation*, they are the *men* that are *tolerated* to live by *sin*, and to make a *trade* of *sin* openly, and *hourly*, as (briefly to *instance* in some.)

1. By Lying.

1. *Lying*, which is as the *Nerves* and *Sinews* of their *Calling*; for they cannot plead a *Cause* without *lying*; *one* or the *other* must be the *lyer* in every *Cause*. Let them not think at the day of the *Lord* to escape *scot-free*, for their *art* in lying, though they call them *witty evasions*, or *pretty homonymies*, or at the most but *equivocations*: At the day of *judgement* no such *Pleas*, nor

Fees

Fees will be taken, or serve turn to help them; nor can their *Father*, the Jesuite *Barcana*, be able to save them in that day, nor all the *subtleties* of the *Jesuites* their *Brethren*. Wherefore the *Lawyer* needed not to have been so *angry* with the poor *Scotchman*, for speaking *broad*, when he reading his *Morning Service* out of *Job*. 8. with these words, *Your Father the Devil was a lyer from the beginning*; pronounced it as well as he could, *Your Father the devil was a Lawyer from the beginning*. But the *Lawyers* I hear were angry with him; and what need they can one be a *Lawyer*, and not a *lyer*? then there may be *fire*, and not *heat*; seeing as heat is an *unseparable property* of *fire*, so is *lying* of a *Lawyer*; and the ableſt *Lawyer* is so accounted, because he is the ableſt *lyer*, and can beſt *plead* the worſt *Causes*, and the wickedeſt *untruths*.

A Lawyer once attainted of falſe pleading, or maintaining an unjuſt action, or cauſe, is to ſuffer bodily puniſhment. *Mirror of Juſt: f.* 230.

Theſe as the *Prophet* ſayes, *Iſai.* 32. 7. *Deviſe wicked deviſes to deſtroy the poor with lying words, even when the needy ſpeaketh right*; the words are כְּלֵי כֵלָיו רָעִים, for as the *vulgar* reads it, *Fraudulentia inſtrumenta ſunt peſſima*: And theſe conſult and ſtudy tricks and lies to wrong us of our *right*, as the *Man of God* tells us. *Job* calls ſuch, *Forgers of lies*, *Job* 13. 4, 5. or *Inventors*, that have gotten the *art* and *trade* of making *lies*; inſomuch, that an honeſt man may bluſh but to read over one of their *Declarations* againſt another. O the groſſeſt! palpable! known *lies* that they *own* in every *Declaration*. But (ſayes *Job*) *O that ye would hold your tongues! which were more wiſdom for you?* So *Iſai.* 59. 3, 4. *Your lips have ſpoken lies, your tongues have muttered perverſneſs; none calleth for juſtice, nor any* (of you) *pleads for the truth, but truſt in vanity, and plead lies, conceiving miſchief, and bringing forth iniquity*; and making it indeed a *cauſe* of the *Devils*, ſeven times more the *Devils*, then it was before. And if they get an honeſt mans *cauſe* (though a *good cauſe*) into their *hands*, yet by their *lying* and *ſinful management* of it, they make it *dangerous* and *deviliſh*, *Hatching Cockatrices eggs*, Verſ. 5. and bringing out *iniquity*, inſomuch, that it is very dangerous to put a *cauſe* into their *hands*, or to take one out of their *hands*, though it goes well (as we ſay) on our ſide; yet *he that eats their eggs, will be ſure to be poyſoned*. Hence ſayes the Prophet, Verſ. 7, 8, 9, 10. *Waſting and deſtruction are in their way, there is no judgment in their goings*;

Dangerous to deal with them.

ings, they have made them crooked paths; whosoever goeth therein, shall not know peace. Therefore is judgement far from us, neither doth justice overtake us; we wait for light, but behold obscurity, &c. Verf. 15. *Yea, truth faileth, and he that departeth from evil, maketh himself a prey, &c. i. e.* By these *savage Beasts* he shall be *ruined* and *spoiled*. Now the *righteous hateth lyers, Prov.* 13.5. as well as the *lyers* (or *Lawyers*) *hate those that are afflicted by them* (says *Solomon*) *Prov.* 26.28. And so sayes he, in *Prov.* 6. 17, 18, *Six things doth the Lord hate, yea, seven are abomination to him*: First, *A proud look*; secondly, *A lying tongue*; thirdly, *Hands that shed innocent blood*; fourthly, *An heart that deviseth mischief*; fiftly, *Feet swift to it*; sixtly, *A false witness that will speak lies*; seventhly, *One that sowes discord among Brethren*. Now the very children in the *streets* can easily understand all this in the *Lawyers*, yea, in their constant *practises*; and can men of *conscience*, fearing *God*, any longer abide them? that live so openly and notoriously by *sin*? If the *Governors* will suffer this, they have as much *reason* (and *Religion* for it too) to set up and suffer *drunkenness*, *whoredom*, or other *sins*, in the sight of God and men, in open *Courts*, to be *bought* and *sold* at *Westminster-hall*, or the *Parliament door*. And I do beleeve it, yea, am sure of it, that the Lord will, by some sudden *stroke*, *declare* as much to this *Nation*, if this living by sin, and these *monopolizers of lying, swearing, cheating*, and *oppressing*, be much longer continued up. Therefore I take no *great care* concerning this matter; for as a little before the ruine of *Nineveh*, (so now) saith the Lord, *Wo! wo! wo be to you, for you are full of lies and robberies, and your prey departeth not*, Nahum 3. 1. Verf. 5, 6, 7, 8. *Behold, I am against thee, I will cast filth upon thee, I will make thee vile*; and they that see it shall say, *Who will pity them?* I pray God then give our *Governors* Grace and Religion enough (before this *Decree* come forth) to declare and decree down these *trades* of sin; for if both in the *Law of God*, and *Light of Nature*, it be abominable to *commit adultery* by open *day light* in *Westminster-hall* before all; what is it then to plead a hundred *lies* in one morning; is not *lying* a *sin*, as well as *whoring*? or what would you say to see a *woman* lie down to *sin*, before a *beast*? and will ye? (O ye

A word to our Governors about them.

Governors

Governors, if ye *fear God!*) will ye see *hundreds* of men (every *Term* time) to *prostitute* their *souls*, and lie down to commit sin with *Satan* every morning (next their *hearts* too?) to engender and bring forth *lies*, and many such miss-shapen *Monsters* (as *Robinson* sayes in his *Essayes*, p. 164.) of the *Devils* own *seed* and *begetting*. Every *morning*, O how many are in *travel* to bring forth most monstrous foul *sins* in the open *Courts*? and can an honest *Parliament* sit so nigh them, and own them? if any *object*, O but it is for the *peoples good*! they speak like *fools* then; for is *sin* for the good of the *Nation*? then see *Isai.* 59. 2. and *Jere.* 5. 25. Or was it unlawful to commit *fornication* with the *Moabites*, to draw them (thereby) to *Religion*? or is it unlawful and wicked, to steal from the *rich* to relieve the *poor*? and yet not unlawful to *trade* in *lies* (grant it were to do good?) This *pretence* of theirs makes them mock, and merry at sin, and they oftentimes do as *beggers*, cover one patch with another, and a lesser patch with a bigger. But a servant of them, a little *honester* then his *master*, told him, That if he did not *couch* his *lies* more *close*, and make them more *cleanly*, he should tell them himself, for all him, and *avouch* them too, for he did not like the *trade*. Thus for this; the *people* as *religious*, are obliged to look and labor for the *fall* of this ungodly *interest* and *trade*.

Robinsons Essayes.

2. To heap up the *measure* of *sins*, and make us *ripe* for *judgments*; they cause much *false-swearing* and *for-swearing*, by compelling the *poor people* to useless, *sinful*, and *unnecessary oaths*, and making nothing (many of them) of an *oath* themselves, which is horrible *sinful*, and *unsufferable*. For although there is a *holy* solemn kinde of *swearing*, wh ch is a part of *Gods* worship, yet it is by the *Name of the Lord*, *Isa.* 65. 16. not by *Baal*, nor *Malcham*, *Zeph.* 1. 5. nor by *faith* and *troth*, which some are so *prodigal* of, that *swear* all a way; nor yet by the *Bible*, or kissing the *Book*: Much less lawful is it to force any to an *oath*, which is done daily by the *Ceremonies* of kissing the Book, and laying on hands, whereby the sacred Name of the *most high God* is greatly *dishonored*, and *prostituted* to *millions* of filthy and unclean *lips*, upon slight, and sleeveless occasions. *O crying sin!* of taking *Gods Name* in vain! for which I am sure, *He will not hold them guiltless*. Oaths ought to be never used but on *holy-days*; and it were a thousand

2. For Perjury.

Oaths unlawful.

thousand times better a *mans excrements* should run from him, and he not know it, then such *oaths*, and he not minde them when he hath made them. *Lawyers* (many of them) make as *light* of an *oath*, as that *Hoast* did, who told his *Guest* in *Lent*, he might eat *flesh* in another *Inn*; For Sir, sayes he, we are *bound*, but they are but *sworn*.

Sometime since, a *Gentlewoman*, and *Sister* of mine, was left a *Widow* to some considerable *Estate* and *Goods*, but the *Court* requiring her to take *oath*, that the *Inventory* was true, she refused it, as not onely *scrupelling* that *oath*, but any *oath*; the *Court* perceiving her (out of *Conscience*) *inflexible*, up starts one of the *Lawyers* (who never saw her before, nor since.) Ha! sayes he! this *Gentlewoman* hath a *nice conscience* truly. Come, sayes he; *give me it, give me the oath*, I will *take it* for her; and so (for *fear* of losing his *fees*, if no *oath* had been taken) he takes it at a *venture*, (though he knew nothing of the *Inventory*) yet he would take his *oath* it was true, and made no *bones* of it.

O! what brave *desperadoes* these *Lawyers* are! they will make a notable *sally* for *sinful fees* then. If *Samson* will set so on the *City gates*, what *withes* can hold him? and if these *Lawyers* dare venture so lustily upon *oaths*, what *Laws* will hold them? He that enters into a *Statute*, conceives the extent of it to reach his Body, Lands, Goods, Estate and all; now an *oath*, what is it? but such a kinde of *Statute* entered into, and acknowledged before God, the *Judge of this World*. The *condition* is, *To say the truth, nothing but the truth, and the whole truth, &c.* which is extended on *Goods, Lands, Peace, Liberty, Estates, Bodies, Souls*, and *all*; and yet in *slighting* and *casting* away such *oaths*, what do they? but to take their own word, slight, and cast away *the truth, whole truth, and nothing but the truth*. It is no wonder then, they are so unsufferable, being *guilty* of a *world* of *perjury*, (Ah crying sin!) in this sad *Nation*. And as in *Jere.* 23. 20. *Because of swearing, the Land mourneth*; therefore, saith the *Lord*, I will be a *swift witness*, Mal. 3. 5. *against false swearers, and against those that oppress the widow, the fatherless, &c.* Therefore, upon the score of *Religion*, the people appear against this ungodly *tribe*, and *trade* of the *Lawyers*. The *Leapers* in *Israel* were forced to go with their *cloaths* rent, their *heads* bare,

their

their *lips* covered, and to cry out *unclean*! *unclean* that we are! It were well if the *Lawyers* (at the least the worst of them, that are *Blasphemers* and *perjured*) went with a rent on their *cloathes*, a *writing* on their *Breasts*, and a brand in their *foreheads*, that all men might know them for a company of *perjured wretches*, and beware of them, till other course were taken with them.

Thirdly, *Religious mens mouths* are much open against them, for a great deale of *blood* which they are guilty of; what *Innocent* hath suffered, and not by their *craft* and cruelty? by corrupting of the *Jury*, construing the *Laws* as they listed, or the like; besides the *lives* of many thousand *Theeves*, who ought to have been *sold*, or have made *restitution* for their *Theft*, as appears in *Gods Law*, *Exod.* 22,3,4. which is the best.* But I say besides their *blood*, how many *thousands* by their *subtilty* have been destroyed, and some or other of the most *eminent* for *Reason* and *Religion*, or of both in all *ages*, have been *murdered* by their malice and injustice; Sometimes putting honest men to death for *Rebels*, *Traytors* or the like, onely for *words*; which *Tyranny* and accursed *cruelty* of theirs is *condemned* by *bloody Queen Mary* her selfe in the first *year* of her *R. Ch.* 1. and is absolutely contrary to their own *Law*, in the *Statute* of *Hen.* 4.2. Yet to *colour* over *cruelty* with *craft-paint*, they would ever pretend they were put to death for *matters* according to *Law*; but least the honest *Jury* of the *neighbourhood*, or upright conscientious *Countrymen* should discover their *cheats* and *tricks* which they have ever had to take the best, *honestest*, and *faithfullest mens* lives away in *England*; they would make the *fact* what they list to have it, and tell the *Jury* it was grounded upon *good Law*, which they must not *question* nor inquire further into, but must take it (upon their *words*) in trust: Wherefore (to keep up this trick to *kill men*) they made it a *maxime* amongst them, that the *Jury* must not meddle with the *Law*, no (by no means) only with the *fact* (*i.e.* as they have *stated it*, which they pretend to be by *Law*, and the *Jury* must have no cognizance of the *Law* upon which the *Fact* is grounded, for *Fellony*, or *Treason*, or the like) This is so destructive to the true Lawes and *Liberties* of *England*, that no man might (then) say his life is safe, but to *satisfie* some mens *lusts*, the *Lawyers* could easily take it away. Besides our first *Fundamentall*

3. For innocents blood and murther.

Theeves.

* It is *manslaughter* to put any to death for *meer theft* and a *bloody Law* against Gods, of Tyrants invention. Mr. *Chidley* hath writ very well to this; therefore I say only thus, that the Law (in its virginity) did ackowledg it that none ought to bee hanged for theft, *Mirror of Just. fol.* 102, 257.

Pretended Traytors and Enemies, *Holinsh. Chron.* Juries wronged

tall Lawes (before the *Norman Tyrant*) the *Laws of God*, and the *Law of Nature*, all account it *incumbent* upon the *Jury* to judge of the *Law*, according to which, the *indictment* is drawne, and *Fact* stated, as well as of the *Fact*; and not to take it upon truſt from the *Lawyers*, thoſe *Norman Intruders* and *Tyrants* words, leaſt thereby they become alſo *guilty* of *innocent blood*. Yea, this is *good Law* too of *England*, that the *Jury* ſhould take notice of the *Law* as well as of the *Fact*, in 1. *Part of Cooks Inſtitut. Sect.* 366. *fol.* 226, 227, 228. and in Sect. 368. ſays, *Where the Inqueſt may give their verdict at large, if they will take upon them the knowledge of the Law upon the matter, &c. Cook* ſaies, *The Jury if they will take upon them the knowledge of the Law, may give a generall verdict.* This is honeſt *dealing*, and *Engliſh Right*, and hereby may an *honeſt*, godly, conſciencious *Jury* preſerve many a *Brother Engliſh-mans life*, which the *Norman Tyrants* would elſe take away. O that all *Jury men* would learn this Leſſon, which the *Laws* of God, and Nature, Conſcience, and honeſty would teach them! to take knowledge of the *Law* as well as of *Fact*, and to truſt the *Lawyers* no longer; who by this abuſe, and *bloody cheat* of theirs are guilty of *hundreds* of *innocent*, precious *blood*, and have by their over-awing and *befooling* our *Juries* made them guilty of the like *blood* and *murthers*, hoping they ſhall drink of the ſame cup. But the *Lawyers* know they are worſe then *hanged* to have this *truth* known and owned by all *Engliſh-men*, and *Jury-men*: this made poore *Judge Jermin* at *Guild-hall* to ſtamp and ſtorme ſo at the Tryall of JOHN LILBURNE, who though of a *haughty ſpirit*, yet pleaded this *honeſt Doctrine*. O, ſays the Judge, you broach an *erroneous opinion, viz.* That *the Jury are Judges of the Law, which is enough to deſtroy all the Laws in England* (he might have ſaid, all the Lawyers in *England*, and ſo all their forced intruded *Laws*, and I think ſo too) *There was never ſuch a damnable Hereſie broached!* --- oh! oh! *poor hearts!* --this comes home to them it ſeems! for by this they will appear, they are as bloody *murtherers* (ſo they may make their *markets* of *Mens lives*) as any that tread (or ever trode) on *Engliſh ground*? And beſides (many a *noble*, honeſt, *brave man*, that have been thus baſely ſlain by theſe *Norman Tyrants* and *Intruders*) ſometimes they have ſlain men

Juries right.

Cooks Inſtit. Littleton.

A Leſſon for Jury-men.

Judge Jermins ſpeech.

upon *unknown Laws* too, not only upon *Laws*, which they never *knew* whom they have *murthered*; but upon *Laws* never divulged, nor (orderly) *published to Englishmen*, that they might know them; beside which, some were in a *language* they knew not; and then saies *Hide* (in his *Arg.* against the *North. Commissioners* of *Oyer* and *Terminer* p 411. *Misera servitus est, ubi jus est vagum aut incognitum.* O our miserable! insufferable *slavery!* to be under *Laws* which are dubious or uncertain! and which we know not. And that eminent *Oracle* of the Law, Sir *Edward Cooke*, in the *Proeme* to the *third part of his Institutes*; and also in the *fourth part fol.* 332. hath the like, and in many other places. Besides all this, some *brave* men they have *murthered*, to please and *humour* the *great ones* their *masters* of the *times*: So to keep up *Kingly Prerogative* of old, a friend to the *publick*, or the people, was soon *found* and judged an enemy to the King; and it was quickly *compiled* and *comprised* into *Articles of high Treason* to be but faithfull and honest to the peoples *Interest*; I pray God this be not the thing that keeps up the *Lawyers* amongst us now, *viz.* to keep up the *Interest* of the *Great ones*; and keep down the *peoples Right* and *Liberties*. That like *Popiclus* (of *Polonia*) they might by *murthers* and *oppressions* over-awe the *people*, so as that they should not dare to demand their *Rights*, and then make themselves *absolute* and *hereditary*.

Hide.

Cooke.

Thus I might go on all day, to show how many ways they are *guilty* of the most *grievous murthers*, and of as able men as ever the *Earth* bare; and to fast from *blood*, hath been *Lent-time* to some. But I conclude the *Catalogue* with this *trick* (to make up their *measure*) to get (yea, *honest*) men into *prisons*, and many times upon meer *cheats*, as we heard before in *Pag.* 55. and then to keep them there (purposely) till they be *starved* to death, and *eat* up with *lice*, and die worse then dogs *. Let a man but take a *view* of one place (amongst many others.) *i. e.* the *Upper Bench*, how many *hundreds* have they most miserably (worse then *Turks*) *tormented*, and *starved* to *death*? O *England*! *England*! does *blood* (*precious blood*) bid thee call for *Justice* upon these *Intruders*, or *Lawyers*, and shall we sit still? Hark! *Jere.* 4. 31. *I have heard a voice of the daughter of* Zion, *that bewaileth her self* (in anguish) *that spreadeth her hands, and*

*Otto Frising. Chron. l. 3. c. 7.

* Imprisonment of any man till he die in prison is manslaughter, by the very law. *vide Mir. p. 88. of Justice l. 27, 28, 30. c. 24.* so to suffer any (though never so poor) to perish for want, *p. 228.* Or to delay to relieve prisoners till any one dye is manslaughter. *l. 30.* One Judge *Parke* was hanged for this.

saith, Wo is me now! for my soul is wearied, because of murtherers. They murther the *innocent*, *Psal.* 10. 8. and the *fatherless*, *Psal.* 94 6. and *poor*; yea, they are *polluted with blood*, *Hos.* 6. 8, 9. עקבה מדם *as troops of robbers, they wait for men* (sayes the Prophet) *to murther them* (by *consent*, it is in our Translation I know not how it was *thrust* in, but the word is) שכמה *Shechem*, the *shoulder*; which signifies either, that they do it *with one shoulder*, or else (which I like best) they *murther the shoulder*; *i. e.* such as are most eminent, high, able, and the *worthies*. So that thus saith the Lord, *Hosea* 4. 1, 2. *the Lord hath a controversie with the inhabitants of the land* (for that) *by swearing, lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.* This is one ground more of the great *complaint* the *free Commoners* have against these *Norman* Tyrants or Lawyers, which is as *hideous* to the honest *English*man (that fears God) as *Julius Cæsars* Robe was to the *Senate-house*, that saw it *stabbed* through, with so many *holes*, and *bloodied* in so many places. Thus are the *Laws* and *Liberties* of this *poor Nation* lost, which makes us *groan* to God and men.

Expos.

4. For their cheating and stealing. Judge *Hall* was hanged because he saved *Trustrom* the Sheriff from death, who had taken away goods from many men against their wills (though for the Kings use) for that it was robbery. *vid. Mirror. of Just. f.* 241, 241. And do not the Lawyers rob thus daily?

4. As men are *religious*, they rally up against these *ungodly Lawyers* for their open *Robberies* and *Cheats*; which (speaking too before) I shall adde little to, having told you, of their *tricks*, and *arts*, which their *Inns of Court* bring them up in to get mony, and abuse the *oppressed people*, by *Fees* and *Bribes*; but *Trop donne soyt repele*, There will come a day of *reckoning* for them; and all that they have knit up by their *rapine*, will be *unravelled* again with a witness ere long; and these *Powder-masters* will be *blown* up with their own *provision* then. *Shall I count them pure, with their bag of deceitful weights* (saith the Lord) *Mic.* 6. 11, 12. *For the rich are full of violence; the inhabitants have pleaded lies, and their tongue is deceitful in their mouths.* Vers. 16. *For* (according to their *Norman* customs) *the statutes of* Omri *are yet kept, that I should make thee a desolation. Trust not in your robberies, nor lies, saith the Lord, Jere.* 7. So saith *David*, Psal. 94. *They frame mischief for a Law, and gather themselves against the soul of the righteous, and condemn the Innocent. God will recompence them in their own mal-*

lice; the Lord our God will deſtroy them. They judge for rewards and hire, and build up with blood, Micah 3. 10,11. *They are braſs and iron, they are revolters.* Jere. 6. 28. *Every one loveth gifts* (and fees) *and judge for rewards; they judge not the fatherleſs, neither doth the cauſe of the widow come to them. O! I will eaſe me of theſe my adverſaries!* Iſai. 1. 23,24. What are their *Inns of Court*, but as *Job* ſaith, *Chap.* 12. 6. *Tabernacles of robbers which proſper.* And as *Solomon* ſayes, *Prov.* 21. 7. *The robbery of the wicked ſhall deſtroy them, becauſe they refuſe to do judgement.*

The *Searchers* (of God) ſhall be ſent out to ſeek out all their *ill-gotten goods*; for which they will be *arreſted* with a *vengeance*, as the veriеſt *Fellons* that are; though it is true, as yet we have *robbery* for *right*, and *oppreſſion* for *judgment*. Small *theeves* are condemned to die for it, whiles *great National ones* ride rattling in *Coaches*. I warrant you the poor ſneaking *Solicitors* and *Clerks*, yea, the *Bum-bailiffs*, and *Serjeants*, (that abuſe men, and beat women great with *childe*, as one *J. Turvy* did a *Gentlewoman* the other day, and yet not *puniſhed*,) I ſay ſuch as theſe ſay, it is good *gleaning* after them that run away with whole *ſheaves*, and whoſe *robberies* are accounted *rights*, becauſe countenanced, connived at, and *priviledged* forſooth. O ſad! are we ſuch *ſlaves* yet? As the ſame River that runs through divers *regions*, hath divers *names*, and yet it is the ſame *River*; ſo *theft* hath divers *names*; in *Souldiers* it is called *ſpoil* and *plunder*, in *Governors* called *Ceſſments*, *tribute*, *&c.* In *Lawyers* called *Fees*, in others *Gifts*, and *Bribes*; in *Church*, they call it *Sacriledge* and *Simony*; in *State*, *Oppreſſion* and *Tyranny*; in *Law*, *Corruption* and *Bribery*; and when this one *River* riſes up into a *Spring-tide*, or *ſwells* up to the *bank*, then it is called *Uſury*. But in a *poor* naked *man* it is called *Theft* and *Fellony* (without any other *fine* minced *words*, which were *coyned* to *cover* great mens *knavery*) and ſuch a *one* muſt be murthered for it, without *mercy* or *clergy* (as they call it) *Dalton*, *fol.* 226. Although in *truth* it is the ſame *River* that runs, and the ſame *thing* (though new in name) in all theſe; but the ſame *Cob-web* which ſome (*Spiders*) can *dwell* in, ſhall hang others. As among the *old Lacedemonians*, *theft* amongſt them was never puniſhed, where it was carried

Sim.

Dalton.

cunningly and *secretly*; but he that was discovered for stealing, and did it not *neatly*, he was punished not so much for *stealing*, as for behaving himself no more covertly and cunningly in it. So whiles poor men suffer mulct for a little matter, because it is open plain *theft*; these *rich* ravenous *Robbers* do it with *art* and *cunning*, and have *coyned* a new name for it too, to *guild* it over, and so scape *scot-free*, though they *rob* us daily of a thousand times more then all the *Theeves* in *England* besides. But their *Dooms day Book* will be brought out ere-long, where it is set down to a *tittle* what they *ow* to this *Commonwealth* upon this account, first, for the *principle*, and then secondly, for *restitution*; which the people upon the alterable *Laws* of *Religion* are raised high to expect.

5. For oppression.
22. Q. 12. a. 2.

5. For *oppression* too; the people as *religious* are resolved against them. For as *Aquinas* sayes, *A tyrannical interest, having no proper address for the publick welfare, but onely to satisfie a private will, and to bring in particular profit to those that appertain to that interest, cannot in a reasonable or religious construction, be accounted and continued as lawful; and therefore the rising against such an ungodly selfish interest, and the disturbance of it is not unlawful, nor ungodly; neither may men be esteemed Rebellious or Seditious for so doing.* He speaks honestly for us, let the Lawyers then look to it, for hitherto have *leane kine* (as *Pharaoh* saw it in his dream) eaten up the *fat*, and they have made *gain of oppression*, *Isa.* 33. 15. So that *whilst we looked for judgement, behold oppression; and for righteousness, behold a cry*, *Isai.* 5. 7. Some of my honest *Countrymen* of *threescore*, yea, of *fourscore* years of *age*, have with *weeping*, told me of the tyranny, and infinite *injustice* and *oppression* of these *Godless* (especially if Goldless) *Lawyers*, and how they have *devoured* and *destroyed* them; how long they have been *suing* for their *right*, and at last gone without it; how they have been hurried out of one *Court* into another, and used as the *Cat* that flings the *Mouse* out of one *claw* into another, to make sport, and then at last devours it. Several in a *day* have suspired out such *stories* of these *wicked intruders*, as would make a tender heart to ake and quake.

Ministers suffer by their tails.

Ministers have been *stung* with these *Scorpions* terribly (and

I could name ſome who have been with me about it) when meerly through malice they were arreſted by ill *neighbors* or *enemies*, and of all men they have been moſt abuſed, beaten, bruiſed, and uncivilly *handled* by theſe *Locuſts* and their *tails*, *i. e.* Serjeants, Bailiffs, or the like. Yea, the *widow* hath come crying and wringing her *hands* to me, for that the *Lawyers* had inveigled and gotten in her ſon (a *Swaſh*) or the like; and ſo perſwaded him (by good words full of hopes) to arreſt the *poor widow* (on purpoſe) to bring the *eſtate* into the *Lawyers* hands, that neither of them ſhould have it, but ſpend it out in *Fees* and *Laws*.

Widows ſufferings.

How many hundred of theſe *ſtories* could I tell? but if every *Engliſhman* that hath ſuffered by them, ſhould but print it to the *world*, they would appear the moſt odious *Tyrants* that ever the Earth bare. As I was taking *Boat* to *Weſtminſter* the other day, a Yeomanly man deſired to go in the ſame *Boat* with me, who ſate and ſighed, as if his heart would *break* all the way, having an *honeſt face*; and he telling me he was a *Lincolnſhire* man, I asked him the *cauſe*, and he told me, how he was undone by the *Lawyers*, how he had a good *eſtate* and *mony*, but now all was gone, and eate up by going to *law*, and he was put off from one time to another, and out of one Court into another; and came up every *Term* with all the *mony* he could make; and that he had continued in law theſe *twelve years*, and yet his buſineſſe was as far off as at firſt; ſighing and weeping and wiſhing, that he had never ſeen their *faces*, and earneſtly praying that he might be the laſt might ſuffer by them. Thus by chance (ſometimes) ſeverall in a day I meet with, that tell ſuch lamentable *ſtories* of the *Lawyers*, as it is a wonder to hear; who are grown ſo griping, that they *touch* and *take*, and will quickly *ſqueeze* out the *intrals* of the *fatteſt purſe* into their own *pawnches*, leaving nothing behind but *skin*. It was but a fained *tradition* that *Britain* bred no *Wolves*, for there were ſuch ſtore (ſaies *Abbot*) that *Kings* laid it as an impoſition upon the *Kings* of *Wales* to bring in certain hundreds yearly: So it is a meer *fable* to fancy all *Tyrants* and *oppreſſors* cut off, with the late *Tyrants* head! why alas! how many hundreds of them may we meet at *Weſtminſter* every *Term time*. But, *ſaith the Lord, I will feed them that oppreſſe thee with their own fleſh; and they ſhall be drunken with their own blood, and*

Example.

In his Deſcription of the World. p. 196.

all shall know that I am the Lord thy Saviour, Isa.49.26. This the people look for.

6. For Pride

6. Their *pride* is intollerable, and their *Goliah-like* looks fright the timorous *Israelites*, who dare not behold them, but with *Cap* and *Leg*: yet let them know (for all their *French*, or *Spanish*, or *Curtizans* Meal-tub powdred upon their *hair*, I say they may know) that a *Silken Halter* is but a *halter* for *pride*. *So their haughtiness shall be laid low, when the Lord shall be exalted*, Isa. 2. 17. *God shall bring down their pride together, with the spoil of their hands*, Isa. 25. 11. *Their crown of pride shall be troden under foot*, chap. 28. 3. with *Sodom*-suffering for this *Sodom*-sin, *Ezek.* 16.49. I beleeve they will look like *Caligula* upon me, when they meet me now; and as the *Bore* whets and sharpens his *tusks* in his own foam; so will these proud *Sparks* (whose, *garbs* like the *Sicilians*, are sinful and luxurious) they will whet and sharpen their *hands*, *heads*, *hearts*, *tongues*, and all against me in *foam* and *anger* for *revenge*. They are already so *inraged* against me, that it hath been said, *Wo to me, if ever I fall into their hands*: and I beleeve it; but *my God* will be too *hard* for them all within a little while; and *he that shall come, will come*, (*i. e.* in his fifth Monarchy, as may appear in the last Chapter,) and then as *Jere.* 48. 29, 30. We have heard his pride, *&c.*

The peoples eyes on the Lord General, for deliverance from all these *Norman* Tyrants and tyrannies.

For these and hundreds more *Reasons*, all Englishmen, whether *rational* or *religious*, call aloud for *deliverance* from this *Norman* yoke; and it is chiefly for this end, the *peoples* eyes and cryes are directed to the *Lord General*, as the *Instrument* by whom they are recovered out of the *Norman* Tyranny, and have conquered the *Norman*; and therefore are to return out of *captivity*, and to be restored to their *Laws*, *Liberties*, and *Priviledges*; that the *Lawyers* may be reduced and squeezed into their first *poor* and beggerly *principles*, that the *Temples* and *Inns* of *Court* be sold, that the *Lawyer* go home to his *calling* in the *Country*, that he was in at first (before he grew up into an *interest*) that *Terms* be down, and *Justice* dispersed into all *Counties* and *Hundreds*, that men may have *justice* at home: And if our *Conquest* produce not *this deliverance* from *the Norman tyranny* and *injustice*, we had *better* have been hanged up at our own

Vide chap. 5.

doors; for *Justice* is delayed, the *Law* corrupt and full of *intricacy*, and unknown to most, and *people oppressed*, *undone*, and put to death upon *trivial* occasions, and many destroyed for want of a *Formality*, or *Punctilio* in *Law*, and all our *Freedom* and *Liberty* lost. And why so?

Now to conclude this *Chapter*, know the poor oppressed *people* and *free-born Commoners*, are passionately looking upon the Lord General for a *restauration* of their *Rights* and *Liberties*, which they lost by *William* the Conqueror, for these *Reasons*.

1. *William* the *Conqueror* warred upon his own account, and for his own *Ends*, and fought meerly for himself, and so robbed the *people* of all: But our *Generall Oliver* the *Conquerer* went out to War, and ingaged against the *Normans*, and got the *Garland* (through mercy) upon the *Peoples accounts*, and for the people to free them from *tyranny* and *oppression*, and this he hath often and often declared to the *Nation* and *Commonalty*, and for this (next to the Intereſt of Christ) he hath had the *peoples prayers*, and *purses*, and persons, and hearts, *estates*, blood and all; and upon this score have so many *Battles* been fought, Towns taken, and Victories obtained in these *Nations*. Therefore as *Austin* speaking of the History of *David* and *Goliah Serm. de temp.* (saith) *nemo pugnavit in valle Terebinthi donec David veniret ad prælium*, no man ever fought in the valley of *Elah* or *Terebinth*, *Turpentine trees*, till *David* came: So no man did ever appear so openly, so publickly, so solemnly to act the part of so excellent *chivalry* in the peoples *cause* against the *Goliah's* (and those that bid defiance to *Israel*) as this our *Generall* did, who is the *peoples Champion*. The *cheifest Oath* the *Athenians* ever took was this, *Pugnabo pro sacris, & pro patria, cum aliis & solus*; *I will fight for God and my Country, whether I fight with my fellows or alone for it*. Wholesome meat breeds good blood; so a good *cause*, good *courage* in men: this good *Cause* on the side of our *Conqueror* carryed him out, and brought him off with *good Successe*: and can it (now) be *forgot* or *abandoned*? *Tu pia tela feres* (saies the Poet.) The *Jewes* never *acquitted* themselves so worthily, nor fought so faithfully, as when they fetched their Armour out of the *Temple* from the *Priests* hands; nor could our Country men have been such Conquerors, in-

Reason 1. *Obj.* the Conqueror conquered not for himself but for the people.

Augustine.

1 Sam. 17.

der the Lord *Generall*, had not the faithfull godly *people* of this Nation brought them *armour* and *magazine* out of the *Temple of the Lord*, insomuch that they fought with consecrated *weapons*, which were kept in their hands by the faith and prayers of Gods dearest, and the Commonwealths faithfullest Servants; and shall they now be left in the *lurch*? God forbid! when the *Israelites* went to war, they first consulted with God, and the *Priests* gave answer from God by the *Ephod*; though in latter times (sayes *Josephus*) they guessed at the *event* by the glowing or duskishnesse of the *Diamonds* on the *Breast-plate*, which if they shined bright shew good successe; but if they looked *dim* and *failed*, or changed into a *pale Colour* it portended *ill successe*; all along these (late) *Wars* the precious *Diamonds* (that are on Christs the *High Priests* Breast-plate) did *shine*; the most excellent and discerning *Saints* in *England* did confidently foretell and foreshew the good *successe* of these *wars*, and they *glowed* to have *Israel* go: and so they do now (as much, if not more) to have the *Army* march on, and to *remember* their work on *the other side the water* (and not to rest on this side *Jordan* (as was said in the first *Chapter*) although the *Diamonds* doe looke *dimly* as to some seeke-seeking *Gaddites*, who are alwaies (almost) at *Worcester-house*, or *Drury-house* to have their *portion* allotted them here, and to go no further. But ah! alas! is all done?—is all done at home yet? why doe not we follow the victory over the *Norman Tyrants*? *Hannibal* said to his *Souldiers*, *Qui hostem vicerit mihi erit Carthaginensis*; so let my *Lord General* say, come firs! we fought and have conquered for the people, and upon their account; now let us deliver them up their own *Laws* and *Liberties*, and free them fully from these *Norman Intruders* and *Intrusions*, and whosoever hath conquered shall carry the *tryumph* of an *Englishman* over all these *Normans*; we will not seek nor set up our own private *Interests* (though power be in our hands) because we ingaged all along for the *Peoples* and the *publicks*; and for that end, God hath given us *power* in our hands to *deliver* them, and throw down the *Normans*. As when *Titus* had taken the City of *Jerusalem*, his *Army* saluted him *Emperor*, and presented him with *Crowns* and *Garlands*, by way of *congratulations*; which he modestly refused, saying, *He had*

Josephus.

Vide Declaration *April* 1640 and *March* 1648

Sim.

done nothing more then lent his hands, and help to God (and his people) *who hath declared here* (by our Conquest) *his fierce wrath against this sinful people.* Thus should his *Excellency* say, I have but lent my help to God, and his poor people that were held in *unsufferable slavery*, by the tyranny, oppression, and injustice, robbery, and wrongs, which *William* the Conqueror brought upon them; from all which we are to *deliver* them, and against all which (with all the *Norman Lawyers* and *Oppressors*) God hath justly *declared* (by our *conquest* of them) in his *fierce wrath* against them: This is the *first Reason*, why the *peoples eyes* are to on his *Excellency*, being their *Conqueror*.

Reas. 2. They are our Countrymen that have conquered.

2. *William* the Conquerors Army were *strangers*, and *outlandish cruel Kites*, and therefore made all that was the *peoples* of *England* their *prey*, without *mercy*; but the *case* is now altered, this *Army* were our own *Countrymen*, and *Fellow-members* (under the *Norman tyranny*) with us; so that the *Law of Nature* calls upon the Army of our *Brethren* for our *deliverance*, and *recovery* from these *alienations*. We finde this in *France*, *Anno* 1483, 1522, 1531, 1549, 1560. by divers *Decrees* of *Parliament*, the *care* they had to recover and wring the *power* out of the hands of *strangers*, *intruders*, *invaders*, and *usurpers*. So in the *Assembly* of the *Estates* at *Tours*, where King *Charls* the Eighth was in person, divers *alienations* made by *Lewis* the Eleventh, were *repealed* and *annihilated*, and *divers* great *places* of *power* and *trust* were taken away from *strangers*, and given to their own *Countrymen*, as from the *Heirs* of *Tancred*, of *Castbel*, *&c.* So also they did in their last *Assembly* at *Orleans*. What makes so much opposition now in *France* against their yong *King*, and the old *Queen*, about *Mazarine*, but that he is an *intruder*, and a *stranger*? How can we then be content to have *Usurpers*, *Intruders*, and *Outlandish Normans*, to eat us up? and *possess* our *Estates*? *Laws*? *Liberties*? and all. *Charlemain* (sayes *Paulus Æmilius*, *lib.* 3.) did once endeavor to subject the *Kingdoms* of *France* to *German strangers*; but the free-born *Frenchmen* most stoutly withstood it, to the face of their *King*, and chose the *Prince* of *Glascony* for their *mouth*, most *courageously* to *declare* against it, that they would not *suffer* it, that *forrainers* should rule over the *subjects* of *France*; and certainly had *Charlemain*

Strangers unsufferable.

Æmilius.

lemain proceeded in that *buſineſs*, it had come to the *tryal* of the *Sword*. So in *Anno* 1195, 1200, 1269, 1297, 1303, 1325, 1330, and 1360. we ſhall finde how faithfull the *Frenchmen* were to their own *nation* againſt *ſtrangers*; yea, at any time when *ſtrangers* had gotten any *portion* of their Land, they kept their *right*, and the *command*, and the *Laws* to themſelves; ſo they did when any was in the *Engliſh* hands; and if *ſtrangers* (as the *Engliſh*) obtained their *Rights*, *Laws*, and *Liberties* by force, and ſo took away their *Soveraignty* and *Command*, as at the *Treaty* of *Bretaigny*, *&c.* yet that *Treaty* was not *kept*, neither were they bound (by the *Law* of *Nature*) to hold to ſuch an *agreement* (wherein *ſtrangers* were greateſt, or *Governors* in their own *Land*) any longer, then till they could get *deliverance* out, or *recovery* of ſuch *alienations*. And ſhall we after *recovery*, lie under the *Norman Laws*, and their *Outlandiſh tyrannies*? Will not all the *World* then count us *fools*?

Object. But ſome may *object*, O but this hath been ſo long (for time) that now it is too late to recover!

Anſw. *Anſw.* It is true, ſo great hath been the *tyranny* all along to keep up *Kingly*, or *Lordly Prerogative*, that the poor *people* have been *banged* and *bandied* about like *Balls*; ſo as that hardly a *great man* or *good man*, might be found in an *age*, that had ſo much ſence of the *peoples ſufferings*, as to lend a *helping hand* to them that were *beaten*, *abuſed*, *impriſoned*, *ſtarved*, *baniſhed*, *flead*, or *burnt* to their very *bones*, by *inſolent* and *inſupportable oppreſſions*; but if by *chance* one dared to venture it, to appear for the *poor inſlaved* peoples rights, he was preſently (in poſt) *attached*, *impeached*, and *condemned* to a moſt miſerable *death*, or at leaſt *baniſhed* for a *factious*, *ſeditious*, *Rebel* or *Traitor*, or one thing or other; and then it may be ſuch a *faithful man* for his *Country* ſhould ſcarce finde a *Brother*, a *Friend*, a *Reuben* (among all) to ſay of ſuch a poor afflicted *Joſeph*. *O! let us not kill him, for he is our Brother*! But by this means, I ſay, *viz.* the *craft*, and *cruelty* of *great ones*, and the ignorance and connivence of others in this *Nation*, have the *people* been ſo long abuſed and imbondaged; but notwithſtanding there is no *preſumption of time*, nor *prevarication* that can *prejudice* the people of their right. No *tyrannous intruſion*, or *continuance* of *invaſion*,

Our rights not loſt.

sion, can by any *length* of time (I say) prescribe against our *lawful Liberties* and *Rights*, which we now lay *claim* to: The *Commonwealth* lives and never dies, notwithstanding daily and *alternative revolutions* or *resolutions*; no *lapse* or *lack* of times, or *turn* of *individuals* can deprive the *people* of their *just right*, which we hope our *Brethren* of the *Army* will help us with (as our own) and free us from *strangers*. It is no *time* as yet, to leap after *Grashoppers*, or flie after *Butter-flies*, that is work for *boyes*, and not *men*; nor should they sit down, as if they had done enough now, because they have *gotten Arrears* to purchase Lands, and Mannors, (insomuch, as one *great man* (I could name) amongst them, was taking care (in my hearing) for no less then a whole *County* to pay him:) But *Brethren*, do ye forget what ye fought for? why do ye not set the poor people, your *Fellow English men*, and *Country-men* free then from the *Norman* Tyrants, and restore to them their *Goods*, *Laws* and *Liberties* again? What though some *great men* (may hap) are *content* as they are? and are in the *conspiracy* (combined with others) to *betray* us? and to *leave* us now in the *lurch* to sit in the suds? yet I tell you *Sirs*, this *treachery* will be rewarded one day; for they cannot make the *free Commoners* lose their *Right* nor *Liberties*; and as sure as God is righteous, these *prevaricators* and *people-cheators* will be remembered, and shall have their *Right*; although now their *Hairs* are gum-powdered, their *Hearts* may be gun-powdered one day; for the *people* are now past *children* and *fools*, to be so *cheated* by the *Normans* as they have been. And if the people of *Rome* condemned their *Captains* and *Generals* of their *Armies*, for *capitulating* with the *Enemies*, to the disadvantage of the *publick* and *peoples* right (though *necessitated* to it sometimes;) how then shall the free-born people of *England*, think you, be able to endure this *yoke of tyranny*, and these *Norman intruders* to enthral them? and this to be suffered too, by our *Brother-Countrymen*, that could, and should redeem us? being not *compelled*, but rather *complemented*, not forced, but rather flattered into this *woful omission* of their *duty* to their Country. Wherefore for *Gods sake*, and the *good peoples sake*, let my *Lord General*, with the Army, be awakned to the *sighs*, *groans*, *prayers*, *tears*, and *continual cryes* of the faithful people for *freedom* from this *Nor-*

A word to the Army.

man iron-hearted *yoke*, which crushes hundreds of honest hearts to *death*: The Lord knows it, it is my *conscience* makes my *compassion* boil over thus, on their behalf.

3. This liberty is our birth-right.

3. This *Liberty* from the *Norman* tyranny in *Laws* and *Lawyers*, *&c.* we be all born to; it is our own *due* by birth-right, which appears by variety of *Records*, *Chronicles*, and *Statutes*; besides what was said before, we finde it acknowledged by the *Norman* corrupt *Judges* themselves; as in the *case* of Sir *William Herbert* reported by Sir *Edward Cook*. Now a mans *House* or *Land* may be let, leased, morgaged, or seised on by *Usurpers* (that have no right to it) for some time, but he holds his right as his *inheritance*, in hopes to recover it again one day; so do we our *Liberties*; and indeed, if we be not now restored unto them, our *Brethren* will be little better then the *Norman* Tyrants to us, seeing they may deliver us and restore us to our right, but will not. Sirs! you know the *Merchants* non-payment of his *custom* due, forfeits all his goods: I say no more-----

4. There be several and solemn engagements made to do it.

4. The *people* are in absolute expectation hereof, from the many *solemn engagements* and *protests*, made by my *Lord* and the *Army*, in the sight of *God*, *Men*, and *Angels*, to deliver them out of *Tyranny*, and to restore them to their *Rights* and *Liberties*, (I might name *New-Market*, *Triple Heath*, *Dunbar*, *Worcester*, *&c.*) It is true, *William* the Conqueror made many promises and protests to the people too, to defend their *Laws* and *Liberties*, and took *solemn oaths* so to do three several times, (as all the *Chronicles* tell us) but the *difference* in the *peoples* hopes and hearts of these two *Conquerors* engagements must be this, That whereas *William* the Tyrant regarded not his Engagements to keep them, but on the contrary most cursedly introduced his own *Laws* and *Lusts*, and robbed (like a *Beast of prey*) the people of all their *Rights* and *Liberties*, and so set up that *bondage* of *Terms*, *Judges*, and *Outlandish Lording practises* over the poor bleeding *people*; yet that now *Oliver* their Conqueror (a better *Christian*) will keep (out of *conscience* to God, and them, being a man fearing God) his several solemn Engagements and Declarations to the *people*, and contrary to the *Norman* Tyrant introduce the *Laws* and *Liberties*, and *Just Rights* to the *poor*, weeping, praying *people*, as was before the cursed *Norman* Conquest:

queſt. Hence it is, that as *men* reckon their riches not by what *money* they have, but by what *Bonds* and *Leaſes* they can produce, ſo we reckon upon all the *promiſes* and *proteſts* of his *Excellency* and the *Army*; which *Bonds* being due to the people, if they pay them not, they are reſolved to put them to *ſuite* before a *juſt Judge* ere long.

5. They are the more *earneſt* and *intent* in this their *expectation*, for that the *firſt actions* in any *Sacred* or *Civil Conſtitution* (in reſpect of thoſe which are to *ſucceed*) are like the *original* to all the other *after draughts*, or like the *Copy* to all that write by it: Now as every man hath a *Chriſten-name* (as we call it) before his *Sir-name*, ſo is it fit that the *Lord Generals* (and the *Armies*) firſt *Virgin-Act*, be for *Chriſt*, and for his *Churches* which bear his *Chriſten name*, and then next that to his *honor* (and *Sir-name*) the *peoples liberties* be delivered them from the *Norman* Free-booters. But it is true, there be ſome *Members* of the Army (whom I have met at *Drury* Houſe they know,) that are ſo troubled with the *itch* (of ---getting *Lordſhips*) that they are altogether forgetful of the *people*, unleſs it be how to *oppreſs* them by *fines* and *fine-neſs* (*i. e.* pride) and are never well, but when they be *rubbing* upon the *poor*, and ſcraping off their *ſcabs* upon *honeſt people* of this *Commonwealth*. But I think it is true of ſome (though God forbid it ſhould of all) that rather then *Souldiers* will loſe their *game*, they will ſhoot the poor *Pigeons* out of their *Dove-Coats*. But

5. Firſt actions beſt.

6. And laſtly, upon a *Scripture account* the peoples *expectations* are drawn high for *deliverance* by the *General*, and the *Army*; for that the promiſe is, *And your Governors ſhall be of your ſelves*, *Jere.*30. 21. Now hitherto, they have been *ſtrangers* of other *Nations*, of the *Norman* race, and therefore *Tyrants* and *Oppreſſors*. I know ſome open that *Scripture* as to *Chriſt*, but they may know, that it ſpeaks to *Gentiles*, as well as to *Jews*; and to the *Governors* of *Nations*, as well as the *Governor* of *Judah* and *Jeruſalem*; and it agrees with *Dan.*7. 18, 22. *Where the Saints of the moſt high muſt take the Kingdom*; which is to be after the *Antient of days hath ſat*, and the *judgement* be ſet (as was in 1648.) But ſayes *one* to me (who is now a great *Purchaſer* too, but to my *knowledge* before that, he was of another

6. Scripture promiſes.

Jer.30. 21.

Cap. 7.

another minde, and made not his *Kingdom* of this world) what do ye tell us of setting up *Christ*? why his *Kingdom is spiritual*, and we have not fought for his *Kingdom*; but for this *Kingdom*, *viz.* a *Civil Government*, and such *matters* which Christ *meddles* not with. *Answ.* But, my *Gentleman* may know, the *stone cut without hands* will *meddle* with all the *Kingdoms* of the World, *Dan.* 2. 34, 35. and then with *this*, and so it hath; and then wo be to his *purchase*! *For behold*, sayes the Lord, *I am breaking down, and plucking up all*, Jere. 45. 4, 5. *And seekest thou great things for thy self*? But in that day his *servants shall rule*, and that in the *midst* of us. Wherefore, the Lord make our Army mindful of this *fifth Monarchy*, and remember the *Saints of the most high* that groan (yet) under most *grievous oppressions* by the *Government* of *Strangers*. Not but that I am clear of *Pythagoras* his opinion, who sayes, *That a worthy stranger is to be preferred before an unworthy Citizen and Kinsman*; yet withal, that our worthy *Fellow Countrymen*, and Freeborn *Britains* are abundantly to be *preferred* above *unworthy strangers* and wicked *Normans*. For though, it is better a *theif* feed us, then a Shepherd devour us; and it is better to have a *Robber* do us justice, then a *Justice* rob us; and it is more profitable to have our *Estates* saved by an *intruding Guardian*, then wasted by one *legally* appointed; yet these *Theives*, *Robbers*, *Intruders* do devour us, rob us, and destroy us of our *Rights* and *Priviledges*: and will not our Army help us? How can they (then) answer it to God and men, should they frustrate the incessant expectations of all the honest people in *England*? and not deliver them from these Tyrannies and Usurpations? but force them with full *mouths* to cry to Heaven for *Justice*. But we trust, there is no fear; for it was the Duke of *Medina* that said, His *Sword* knew not how to make a difference betwixt a *Protestant* and a *Papist*; but as his *Excellencies* sword, so his word (we hope) will make a large difference between *Britains* and *Normans*; such as *love*, and such as *hate* the true *Laws* and *Liberties* of the *Commonwealth* of *England*; and then he may be stiled not *Defender of the Faith*, but *Defender of the Faithfulness* of *Gods People*, and the *Commonwealth* in all her *due Rights*. Thus far for this third Chapter.

Rev. 11. 15.

Pythagoras.

☞

CHAP.

CHAP. IV.

The END, *the* OBJECT, *and* FOUNDATION *of the* LAW: *with* WORDS *to the* PARLIAMENT, *and to the* PEOPLE *about* Norman LAWS *and* LAWYERS.

A Thing is said to be distinguished two waies 1. *secundum speciem*, according to its *specifical* nature. 2. *Secundum perfectum & imperfectum in eadem specie*, according to the *degree* of it: now the perfection or imperfection of the Law appeares in the *End* of it, *Object* of it, and *Foundation* of it. For

1 It appertains to the *Law*, that it be ordained for *publicke good* and *profit* (*ad commune bonum*) as the end and intent of it; and not to particular *Interests*, or advantages of particular *persons* or Prerogatives. Common *good* is taken as it is to the *safety* and *freedome* of the *people*; So that all Laws that are good doe (*dirigere humanos actus secundum finem*) direct men to this *end*, which is the *end* of all honest and *just Lawes*, viz. the *safety* and *freedome* of the *Commonalty*.

1. The end of humane Laws what?

First, As to the *End* in generall, viz. *publick good*; the Lawyer himselfe saies, *Finis humanæ legis est utilitas hominum*, which I think is a little too strait, but like the Lawyers end of his Law; because men may have their particular *good* and advantages by a *Law* which is *dangerous*, hurtfull and destructive to the *common good* of the *people*. Therefore a just Law in generall, *ordinatur ad commune bonum*, hath the good of all men to its *end*. And *Isidorus* sayes *three things* must be considered in the conditions of *humane Laws*. As 1. Their *congruity* to Religion, and the *Laws* of God; which I shall speake to in the *Foundation* by and by. And 2. Their proportion and measure to the *Law of Nature*, which we spake of in *Chap.* 2. And then 3. Their *end* as they relate

1 In generall.]

Isidorus in dig. vet. l. 1 *tit.* 3, *lege* 2. & 24. *Ibid. l.* 5. *c.* 21.

to the *publick utility* and *advantage*; which we are now upon: whence observe.

1. Observation, *The* End *that humane Laws tend to, is mainly to be eyed by all.*

2. Observ. *Good Lawes are ever tending to the Publicke good.*

3. Obser. *Such Laws as swerve from this honest* End, *are dishonest, and unjust.*

4. Obser. *Every humane Law imposed upon others, is imposed,* per modum regulæ & mensuræ, *according to the rule and measure that is consonant and* suitable *to such as are so ruled and measured*; and this *Forma* is to be in proportion *ad finem.*

5. Obs. *It is necessary, that every positive humane Law be just, honest, and possible; agreeing with the Lawes of God, the light of nature, the custome of the Country, the conditions of the people, and the times and seasons wherein we live.*

These things *observed*, will bring forth *Laws* well *Larded*; enlivened and enabled to suit their *end* and to serve the *publicke*; But as to the *End* of them more *in specie.*

2. *In specie.*

1. safety.

1 The *safety of the People*, hence such as are Defenders of good and wholesom *Laws*, are called the *Conservators* of the people; and so *Cyrus* acknowledged himselfe to be a *Conservator* of his Countries *Laws*, and *Liberties*, for the *safety* of the people, and obliged himselfe to oppose any that would offer to infringe them; and this he did at his *Inauguration*, notwithstanding Flatterers had *tickled* the ears of his Son *Cambyses* that all things were lawfull for him. So the Kings of *Sparta* ingaged to govern according to the *Laws*, which the people had from *Lycurgus* for their *safety*: Hereupon, when it was asked *Archidamus*, the Son of *Zeuxidamus*, who were the Governours of *Sparta*, he answered their *Lawes.* So that to resist or refuse those Lawes which are for the *safety* of the *whole*, is not to be suffered in any, no not in *Magistrates*, but may be mentioned amongst the worst *guilt* of *disobedience* and *rebellion*, Seeing tis far worse then it is for the people to appear for such *wholesome Lawes* against *Magistrates*; for the *Laws* which are for *publick safety* and *advantage* are to be obeyed before *Kings* or *Rulers*, saies *Aristotle de mundo & lib.3. Polit.c.7.* But to this by and by; in the interim take these *Conclusions.*

Zeneph. de Reb. Laced.

Aristotle.

1. Conclusion, *Those Laws which are* dangerous, *intricate, and* Insnaring, *are not to be allowed of*; but the publick cryes out against them. 1.

2. Conclus. *Humane Laws have their end, in common, or to all alike in Justice*; which ought not like a *Bowle* to run *byassed* by humor or favor of men; but to be impartiall to all alike, and then it makes *harmony*: *Job* compares it to a *cloak*, or robe, *Job* 29 14. not hanging *loose*, or on one *shoulder*, for so it may soon be blown off; but it must be *girt* with a *girdle*; yet with *care* that the *girdle* be not over-loaden with the purse, for then as you see in *Carriers*, it will *lag* and *bend* all to one side: But 2.

3 Conclus. *Humane Lawes are of an unavoidable necessity for the peace and tranquillity of a Commonwealth. Necessarium fuit ad pacem & virtutem hominum quod leges ponerentur*: saies *Aquinas*. A good Commonwealth consisting of *Hetrogeneall parts* must be like *Peters sheet* knit up at the four corners *Act.* 10. to which end humane Laws, must tye up all in one. They must speake to all men in one and the same voice. Sayes *Tully*. 3. *Tho. Aquinas* *Cicero.*

4 Conclus. *Civill Precepts, or Laws have their* vim coactivam, *compulsive power and faculty*. 4.

5 Conclus. *Matters of Fact are the proper object of the Laws cognizance*; and the Laws take no notice of *thoughts*, nor *words*; neither doe they judge of the *intentions* but of the *actions* of men. *Cassius* was once wished by the *Caldean Astrologer*, not to fight with his Enemies whilst the sign was in *Scorpio*; why prethee? (saies he) speak to children; for I fear not the *signe* but the *fight* (meaning such an *Army* against him of *Archers*) and (saies he) I fear *Sagittarios* (meaning the Actions and Aimes of his *Arch-enemies*, the *Parthians*) more then *Scorpio*. So should Governors and *Judges* mind more the *actions*, then the *Intentions*; the *facts*, then the *thoughts* or *words* of men. 5. *Cassius.*

6. Conclus. *Honest, humane Laws are the publicks Shield, and the peoples Buckler of defence.* They are for the security of the poore against the *rich* oppressors; and to guard the *poore lambs* from the violence of *wolvish natures* (and till that time, that the *Wolves* will *lie down* quietly with the *Lambs*, *Isa.* 11. which will be in the *fifth Monarchy*, which we are almost at; till 6.

then, I say there is a necessity of such *Laws* as will restrain their rage and *wolvishnesse*.) They are made (of right) against the *exorbitancie* and *injustice* of *Rulers*, and *great ones*, to keep them within *bounds* of *civility*, *honesty*, and *righteousnesse*, that the Great might not oppresse nor *tyrannize* over the *small ones*. Now, will a man lend mony without *security*? so it is on good *security* we may venture to deale with *Great men*: Now the Laws are our *Security* so to doe, and they save us from their *Injuries* and *teeth*, which else would *tear* us. In the *Strand* the other day was a *Lyon* and a *Lamb* to be seen together, and the Lamb would sit, and lye down by the Lyon so long as the man stood by, and did not fear; So, so long as *just Laws* stand by us, we need not fear, for they secure us from the *fury* of others; but if the Laws be (as many of ours are) unjust, partiall, or corrupt, for great mens peculiar *Interest*, more then for *publick good* or *safety*, as in p. 38. & p. 48. then we are in danger indeed.

Sim.

There is a Sea that is called *Mare mortuum*, which is as *smooth* and *even* at the *top* as can be, but it is very *deep* and *deadly* at the bottom; So there be many Laws in *England* yet, (some of which I have named) that are very *fair*, *smooth* and *good* in the letter (as to common sence) but alas! they are a little under, deep, *subtle*, intricate, and *twisted up* with *craft* and *cruelty*, to take away the *lives* of faithful *Commonwealths-men* if once they call for their *Right* and *Liberties*: and these are not *leges mortuæ*, dead, it were well if they were so; but *mortiferæ*, deadly Laws. The *Dove* fears the tyranny of the *Hawke*, and knows not what to do; well, the *Birds* advise: one wils her to *flie aloft*, O but says she, the *Hawke* hath the largest *wings* to help, and will mount as high. *Another* advises her to *keep low*; then, oh! (saies she) it is true, that were better of the two, but *the plaguy Hawke* will *stoop* low too to get his Prey, rather then hee'l loose it: Why then saies another, keep the *Woods*; O but saies she, that is the *Hawks Manner*! there is no safety for me there! Why then saies another, *keep in the town*; alas! saies the *Dove*, there I am a Prey to every *man*, and must have *my eyes* put out, to make my enemy (the *Hawk*) sport too: Well, what should she doe then? why the best advice was to live in the *Coat*, or hole of the rock, under the *protection* of man; the *parable* is easie, and many are like *Æsops* living creatures

who

who must have *Morals* tyed to their *tayles*; let this be *one* then, that the most *innocent* are the greatest *sufferers*, and find the most *adversaries*, and such sometimes as there is no escaping from but in Christ the *Rock*; and truly were not the poore under *protection* of Lawes, there would be no living: wherefore for shame, Sirs! let us see to the *Lawes* of *England*, that they administer us *safety* from great *Tyrants* and *Oppressors*. *Augustine* tels us true enough, when he sayes, the *Lawes are necessary for this reason, because they are respected by such (as otherwise) contemne vertue and honesty, for that the Law forces her way thorough them, constraines them to obedience, and ministers conduct in Warfaring, and gives life, vigor, and luster to Justice and Equity.* The Spartan *Pausanias* tels us, all men (even *Kings* and *Princes*) must come under the *Lawes* to be directed; and *Agesilaus* a King confesseth, that he, and all *Commanders* must yeeld obedience to the *Commandements* of the Law. Now as *Cicero* sayes, *Lib. 2. de Offic. When men began to doe unjustly, the people to redresse their wrongs bore them by great ones, and Oppressors, appointed and invented Lawes to direct the Magistrates for the publick safety and peace of all men, &c.* So that the *Law of Nature*, reason, *equity*, conscience, all consent to the *Peoples Lawes* for their owne publick good and *safety*; for every *Creature* will have a *shelter*, as Snailes their *Shels*, Bees their *Hives*, Dogs their *Kennels*, Birds their *Nests*, Foxes their *Holes*, Conies their *Burroughs*, and whither must wee run for *shelter*, without honest and just wholsome *Lawes*? O! honest *Country-men!* we must *looke* to our *safety*! for many of our Lawes are such rotten *refuges* and *shelters*, that they will soon *fall* upon our *heads*, and leave us *naked* to the *gripes* of *Oppressors*; and if we seek not remedy from the *Supreame Authority*, I am sure I shal be sure to say with the *Poet* (ere long) to purpose, *Non expectato vulnus ab hoste tuli*; but thus far for the first *speciall end* of the Lawes.

Austin, c. 4. & 6. de civit. Dei.

Pausanias.

Cicero.

The second *speciall end* of the Lawes is the *Peoples Freedom*, to keep the *People* from *slavery*, for otherwise there would be no moderation between the *Lordlinesse* of some, and *slavishnesse* of others. Thus we shall finde in the *Lawes* of the *Egyptians*, and *Romans*, and by the *constitutions* of the *Anto-*

2 *Freedom.*

nues what *notable care* was taken for the *Peoples liberty*, insomuch that the *poore slaves* in those dayes (especially the *infranchised* ones) might bring their actions for any apparent injury against the *Patrons*, or Masters. Now seeing there is so much difference between *slaves* and *children*, and notwithstanding the very *Heathens* would not permit the very *slaves* to be used *cruelly*, but they might have open *recourse* to, and present remedy from the *Law*, what should we look for then? we, that are the *naturall*, lawful, *free-borne children*? and Sons of this *Common-wealth*? How can we indure to be *Slaves*? and if Heathens would not suffer their *slaves* to be *wrong'd*, but would presently right them by *Law*, wil then our *Christian Governours* see us so wrong'd of our *liberties* as we are? and shall we not finde speedier *remedy*, and have *freer* recourse to *just* and *honest Lawes*, which aime at our *liberties* then we have? God forbid! It is true hitherto (and the *runner* may read it) in the Chapter before) the *free-borne English* have been *abominably* abused and enslaved, and could finde no remedy after many *yeares* attendance on a *corrupt Law*, but we hope this wil be amended, and the *Lawes* intended (as they ought to be) for the *safety* and *freedom* of the people, that *Princes* may be manacled, and their *rages* curbed; that *private* ones may be guarded, and their *rights* restored by *righteous Lawes* (not measured by the interest or power of *great persons*) but wel and evenly *weighed* in the *ballance* of *freedome*. It is true, most *Common-wealths* are (as yet) in a *middle posture*, as having their *Lawes* partly for *Great ones interest*, and partly for the *Peoples liberty*; but alas! the *Great ones* have the *greatest influence*, and the poore *peoples liberties* lye as lost, and as *loath* to speake for themselves, for feare of a *foule check*, if not of a *break-neck*, but in due time we doe hope for *deliverance*, and in the meane time doe *groan* for our *liberties*; yet let us *observe*

Cicero lib 3. Offic. Died. sic. l. c. 2. l. 1. D.

☞

1 Obs. *So far as Lawes are just and allowable, they advance the peoples interest and freedomes.*

2 Obs. *Such Lawes looke first and principally upon the peoples, or publick good.*

3 Ob. *Honest Laws make legible to the people their positive and naturall right.*

4 Obs.

4. Obs. *True Laws for the peoples Freedom, have their Rise from the People, and Rule by clear Reason.* Till which the people are *slaves* to others; and it is no marvell then if our *Laws* (as they now are) are out of *tune*, and make no good *musick* in the *end*; but that instead of *Freedome* they end in *Bondage*. But the *Nightingales* will not long live incaged, whilst your common *hedge-Sparrows* can indure it very well. When *Cyrus* was young, *Sacas* was appointed by his Grand father to be his *Law-giver* in Diet, Recreations, &c. but when *Cyrus* grew elder, and riper years, he became his owne *Law-giver*, and a *Sacas* to himselfe; is surely we are old enough now to be our owne *Sacas's*, which will be our happy time. Like as a man that hath been long in *prison*, so soon as he gets out, oh how he leapes! and dances! so as no ground will hold him! such a time of deliverance is coming to *Englishmen*. But thus far for the *End* of the *Law*.

Use. Then wee are not *too old to learne*, that the *end* of the *Lawes* is the *honor* of them, and of the *Nation*. And no greater dishonour can redound to this *Commonwealth* then yet to have such *Laws* and *Lawyers*, as are neither for the *profit*, *safety*, nor *freedome* of the people. How? how many hundreds? yea, *thousands* in *England* that can, and some doe positively *assert* it to reflect with the *greatest reproach* upon us that can be, *viz.* the corruption of *Laws*, Lawyers, *Judges*, &c. (as in the Ghapter before) which to the shame of this *Nation* is noised and noted beyond the *Seas*; the particulars I forbear as yet.

Secondly, The next thing is the *Object of the Law* (which I shall be short in.) Now the *Object* is not the *materia ex qua*, but *circa quam*, the matter *out of which* the *Law* is made, but *about which* the Law is conversant and takes most *speciall cognizance*; that is, *wicked men, in their wicked actions*, whom the Law is to *curb* and *restraine*, which takes in also the *formall reason* of the *Law*, with reference to the *End* that we handled before, *i.e.* for the *publick good*, freedome, and *safety*; *ita habet rationem finis*, &c. The Apostle therefore in 1 *Tim.* 1. 9. sayes, *We know the Law is not made for a righteous man, but for the lawlesse, and disobedient, for ungodly, and for sinners, for unholy, and prophane, for murderers*, &c. *and whoremongers, for man-stealers, and liars, and perjured persons*, &c. that is, for

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Sim.

Use.

2 The object of the Law, who? or what?

their *punishment*, to the *muzzling* of the *mad world*, and of *wolvish natures*, that would *tear* a peece the *innocent*, and destroy the *Lambs* of *equity*, truth, and *honesty*. Such as these are the *proper object* of the *Laws punishment*, and none ought to escape that is an *oppressor* of the *poore*, and *innocent*, though he be an *Emperor* or *King*. *Trajan* knew this well enough, when in delivering the *Sword* to the great *Provost* of the *Empire*, he said to him; *Sir, if I command as I should, use this sword for me, but if I doe not, but oppresse the people, then use and draw it against me:* So that the *greatest* of the *Nation* are as properly the *object* of the *Law*, and of the *word of justice* for their *evill doings*, as the poorest. Thus *Zenophon lib.* 8. *Ped.* mentions *Cyrus*'s solemne *Stipulation* and *Confederation* with the *Persians*. They say, *O Cyrus! In the first place, thou shalt promise to thy people, that if any make war against the* Persians, *at home or abroad, or seeke to infringe or intrench upon the Liberties and Laws of the* Persians, *that thou wilt to the utmost of thy power defend and protect this People with their Liberties; and as a faithfull Guardian execute their Laws upon all offenders, and evill-doers.* To which *Cyrus* faithfully and solemnly *engages*; And then they say: *so we* Persians *do faithfully promise to be aiding & assisting to keep all men* (without respect of persons) *in obedience to thee; according to our Laws and Liberties, which thou art to defend for the Persians.* All this shewes that those *Laws* of theirs were (without respect to persons) evenly dispensed to all alike, making *wicked men in their evill actions* their *object*, whether *great* or *poor*.

Trajan.

Zenophon.

Cyrus.

Use. Our English Laws persecute the honest.

Use. What have we to say then for those Lawes and *Lawyers* in *England*, which make *honest*, faithfull, *innocent men* the most *object* of their *torment* and *punishment*? in *Rev.* 9. 4. the Locusts were commanded to torment, *and hurt none but them that had not the seale of God on their fore-heads*, and yet contrary to their *Commission* they must be *medling* with the *green things*. O see! how sadly this is lamented and threatned! in *Mic.* 3. 2. *Is it not for you to know judgement? who hate the good, and love the evill, who pluck off their skin from off them, and their flesh from off their bones? &c.* O Tyranny! is it not so now with the *Lawyers*? are not the good the object of their craft and cruelty? do

they not torment the innocent ones most, & *tear* away their estates? *torment* them with *injustice* and oppression? and who can be worse *Tyrants*, or viler *Malefactors* then they that insnare the honest? afflict the innocent? pillage the people? lay traps for their *lives*, liberties, and estates? scoffe at *oathes*? and mock at our *Miseries*? Insomuch that when the poor and *oppressed* come to the *Law* for right, the Law is so handled, and handed out by them, that it proves their greatest *wrong* and *grievance*. Oh! is this to be suffered? Did the Law look aright, the *Lawyers* would be the object of her *punishment* to purpose, for *Rom.* 13. *Justice* is *unicuique reddere suum*, for which end is the Law to be a *directive line*, and *Lawyers* should make it a terror *to evill doers*, and not to *honest men*; in this there is need of a *thorough Reformation* both of *Laws* and *Lawyers*.

Thirdly, The *Foundation of the Law*, is that upon which all their *Laws* are built, as *Super-structures* in their severall Stories and *Lofts*. This I account the *eternal Law*, which is (as *August.* in 1. *de lib. arbit.* cals it) the *Supream Reason*, that every Law must be brought unto, and regulated by. *Lex æterna nihil aliud est quam ratio divinæ sapientiæ, secundum quod est directiva omnium actuum & motionum.* Hence the *Stoicks* and *Heathens* would have all their Lawes (they say) born *ex cerebro Jovis*, of their *Gods braine*. And the *Schoolmen* must acknowledge that all *humane Laws* have their *Foundation* here, and fetch their vertue *radicaliter & remotè*, from this Eternall *Law*. So *Tully* (that eminent *Patriot*) tels us the linage of all other *Laws*. *Hanc video sapientissimorum fuisse sententiam, legem neque hominum ingeniis excogitatam, neq; scitum aliquod esse populorum, sed æternam quiddam quod universum mundum regeret imperandi prohibendique sapientiâ. Ita principem illam Legem & ultimam mentem dicebant omnia ratione cogentis aut vetantis Dei.* It has been the judgement of the wisest men all along, that an honest (just) Law was not a spark struck out of *humane Intellectuals* (at first) nor blown up, nor kindled by *popular puffe* or breath, but from an eternall *light* and *wisdome*, *shining*, ruling, and irradiating the whole *Universe*; and clearing up what wayes were allowable, and what forbidden by God. So that the *mind* of God *himselfe* makes the Centre of all honest Laws, from whence

3. The foundation of the Law, what? *Austin.*

Aquinas 12 *A.* 93. 3. *c.*

M. Tu'. Cicero.

Plutarch. they are taken, and to which they return. *Plutarch* that florid *Moralist* (as one cals him) gives us the like account, and resolves *Lawes* and *Justice* into that primitive *eternall Law*, even God's own *wisdome*. For thus (in his language) saies he, *Justice does not onely sit like a Queen* (commanding) *at the right hand of* Jupiter *when he sits on his Throne; but she is alwaies in his bosom, and one with himselfe*, and he saies that God is [illegible] [illegible]. Neither does *Plato* come much behind him in his acknowledgement of a Law, which he calls [illegible], Gods *golden Scepter* to rule men. Now this Law is, say others, *Æterna quadam ratio practica totius dispositionis, & Gubernationis universi.* The eternall *ordinance* of God lying in his own wisdome and Councell for the *regulating* and *governing* the *whole world*, minding the publick welfare of all being. Now every one of our Lawes should be a *beame* of this, and of no other *fountain* nor *foundation*: seeing as acute *Suarez* cals every Law *jus in communi constitutum*, &c. a constitution to common good, according to the command and *Law* of God: So that this *Eternall Law* is the onely *immutable* and necessary *fundamentall Law*; and whilst men make meere *notions* fundamental *Laws*, and cry up such *customes* as are of eldest *date* for their fundamentals, they make *Idols* of their *formes*, and *oberre* from the *real*, unalterable *Fundamentall Law* for the most part. For that *Law* is the *Fundamantall Law* that is first *laid* for all other Lawes to be fetched and derived from, and this is none but this *Eternall Law*, as appears *Prov.* 8. 15. *By me* (saies the Wisdom of God) *Kings reign, and Princes decree Justice*, or make Laws. And *Augustine* tels us plainly in *lib.* 1. *de lib. arbit. c.* 5. *&c. tom.* 1. That *no humane Laws are to be allowed of, as honest, just, and lawfull, unlesse they be fetched from this Eternall law of God*, and good *reason* for it too; for as in all motions, *in omnibus moventibus, virtus secundi moventis derivatur a virtute moventis primi*, the second fetches *force* and vertue from the first, so in *omnibus gubernantibus*, &c. in all *Governors* the *subordinate* hath Commission from the *Supream*; and the *inferior*, from the *superior*; So a *Subject-Magistrates* commands are according to the *commands* of his *King* or *Supreame Governour*, who have given him Commission. And thus are all *humane Laws* acc-

Plato.

Suarez.

Fundamentall Law what?

Augustin.

Reas.

to, and *derived*, and Commissionated from this *Eternall Law* God, or else they are not good; and for as much as they doe take of *right* and *Orthodox Reason*, they are thus derived *ab erna lege*: so such Laws as are against *Reason*, are iniquity, and fetched from this *eternall* Fundamentall *Law*. Let us note

1. Rule, *This eternall Law, is the only absolute, unchange- Fundamentall of all humane Laws.*

2. Rule, *Of all others this Fundamentall must be knowne.* ow a thing is said to be *known*, either in *seipso*, as it is in it self, so *God* and *Saints* are said to know this *eternall Law*; or *in suo effectu*; as one that knowes not the Sun in his own ence, knows it *in sua irradiatione*, in his *irradiation* and *op- ration*. So we are said to know this *Fundamentall Law* by its *radiation* of *Reason* in us, more or lesse; so that by its *effects*, our *participation* of *Divine Reason* we know it.

3. Rule. *Meer humane Reason* (secundum se) *is not the ding Rule of things, but according to its participation of ivine.*

4. Rule, *Meer Humane Reason doth not partake* (ad ple- um dictamen) *to the full of divine Reason, but only reaches to a easure in every age; so that as it increases and grows more di- ine, so must humane Laws.*

5. Rule, *Humane Laws are not infallible demonstrations or nclusions.*

6. Rule, *The more agreeable the Laws are to this Eternall Law, the more unalterable they are; and the more they partake of this Fundamentall Law, the more absolute they are, and to be obeyed; and the more proper, excellent, and profitable are the ds and ends of such Laws.*

Use. What remains? But the day of reckoning and *reforming the Laws* and *Lawyers* of this *Commonwealth*? seeing they (for the most of them) faile in the *End*, *Object*, and *Foundation*. All are not *Fundamentall Laws* that are so called; neither is the *no- tion* of a *Fundamentall Law*, such an Idoll as men make it, as if *nolime tangere* were *writ* upon it, because it hath been of long *continuance*, and therefore must not bee altered; but about such respect or fear of such a *Scare-crow*, have the

Fundamentall Laws meer notions.

Conquerors all along altered even those they called *Fundamentall Laws*, that stood not with their *Interests* or *Intents*; and they have *abrogated* them without any judiciall *processe* against them: and so did *William* the *Norman* without the least respect to the peoples *Rights* or Liberties: And what shall *Oliver* the People's *Conqueror* do nothing? doth the fearful word of the *Fundamentall Laws of England* (i.e. of the *Normans* in *England*, which have *robbed* and cheated us of our *Rights* and *Freedomes*, doe these their *Lawes*) strike more terror (being *secret enemies*) then a whole *Army* in the *field* of *open enemies*? have we none to *plead*, none to *intercede* (as the *Prophet* sayes) for us? seeing for so many years the *Norman Lawes* of *England* have been such pure *Servants* to corrupt *interest*, as none else (as I know of) have enjoyed the *honour* of *Fundamentall*. O fie! for shame! let us looke about us! and see!---We have lost our *Fundamentall Laws* by *William the Conqueror*, and other *upstart*, irrationall *selfish*, unworthy *Laws* have usurped the *title and honor* from *the people*, and shal they not be altered? and others be set up upon the *Eternal law of God*, agreeing more with *divine Law*, in their stead? for the *liberties*, *peace*, *profit*, *safety*, and *Freedome* of the people? and that will not torment honest men (as hitherto Laws have) for the object of their *tyranny*? It is this that we *call* for, and nothing else, and we will never *cease day* nor *night*, nor give rest to *God* or *Men* till it be granted us, for the *good* of the godly of this *Nation*? Those Laws are most *honorable* and *fundamental* (though they be but of a dayes standing) that agree best with *Gods Law*; But O our misery! how many *Statutes*, *Acts* and *Judgements* are there which have *subjected* the *bodies* of *men* and *women* to *arrests* and *imprisonments*? yea, and sometimes to death (diametrically) contrary to the *Law of God*? Reason? and Charity? yea, to *Magna Charta* it selfe? such as were named before in the *Chap. 3.* and yet I might adde many more: as that of *Habeas corpus*, whereby any *Freeman* of *England* may suffer *imprisonment* before his *cause* is heard or *judged* by the *Law*; which *imprisoning* is the utmost *punishment* the Law can inflict upon *Trespassers* and *Debtors*. This *Writ* is a *wrong* to the *Liberties* of the people, and delivers (many times upon malice) *honest* men into the hands of *devilish minded men*, yea, of *Foxes*, *Wolves*,

What Laws are most fundamental.

A Writ of *Habeas corpus* tyrannicall.

Foxes

Bears, and *Tygers*; I mean wicked Lawyers, *Bailiffs*, Setjeants, and *Goalors*, to *raven* upon their *Bodies* and *Estates*, with unsatiable, and *monstrous cruelty*; whilst their poor *wives* and *Children* want bread to eate: O unsufferable *Tyranny*! and such is the *starving* men in *Prison*, and *murthering* them upon *malice*; So the *imprisoning* upon *debt*, and keeping their *bodies* in *iron cages*, whilst by their *liberty*, and *industry* in their *callings* they might (by degrees) make money to pay their *debts* off; which would be to the *honor* and *enriching* of the *Nation*. I might also mention the *hanging* men for meere *Theft*, and other *Laws* beside, which are cruell, absurd, and opposite to the *Laws of God*. Against whose *Lawes* no Laws are or ought to be *Fundamentall*. Wherefore away with that *Bug-bear* word of *Fundamentall Laws*, and let us look to the *Eternall Law* of God as the only *Fundamentall* that must stand when all is done, which does *formaliter obligare*, as the *Rule* of *Rationals*.

Imprisonment for debts illegal, *Mich of Ja.* 102, 257.

Wherefore my *word* to the *Supreame Authority* of this *Nation* in *Parliament* is,

1. To the Parliament.

1. As they are the *Supream* in *Rule*, so they ought to be *Supreame* in *Reason*: Now *Supream Reason* is divine, or the *wisdome from above*, which is not *cruell*, bloody, *litigious*, oppressing, &c. But saies the Apostle, James 3. 17. *It is pure, peaceable, gentle, easie to be intreated, full of mercy and good fruits, without partiality and without hypocrisie.* This *ratio divina*, is *ratio Gubernativa*. Of all men it is they, that must have the *Reason* of the *Law*: Now these *Lawes* which they have not a right *Reason* for, and such a *Reason* as is derived *ab aeterna lege* must not stand. None must abide but such as agree with the *Law of God*, as the *Fundamentall* of them: Wherefore, seeing they sit not for *themselves*, but for the *people*; I pray God they may hear the *loud cries* and *complaints* of the poore, *oppressed people* under the *tyranny* of such *Laws* and *Lawyers*, as are now in being, to the *robbing* and *ruining* of our *Rights* and *Freedoms*. Oh! we fear! least what *victories* are continued us according to our *faith*, and incessant *prayer*, should *produce* in some a desire to take up the *Dutch Titles* of *High and Mighty*, and to seek more to be adored for a *Supremacy* in *Government*, then a *Supremacy* in *God* or *Grace*! oh! God forbid! least the Canoos

1. As the Supream.

mouth be turned upon us! — Only this we say, that we see these *tryumphs* by *Land* and *Sea* make some monstrous *high*, and *too high* to take notice of the *Petitions* of the poore and *oppressed*, fatherlesse, and *widows*, who are begging, and *weeping*, and *praying*, and *Petitioning*, and to no purpose to *men*, when they complain, and *sigh*, and *sob* before *God*; who have (some of them) more *right* to, and have made more *faithfull prayers* for these *mercies* and *victories*, then some of them who *usurpe* and *assume* the whole *benefit* of them, rating about in their *Coaches*, and blazing it abroad in their *gold* and *silver*; and yet *oppresse*, or *afflict*, and *reject* the *prayers* and *teares* of such as have most *right* (it may be in Gods *account*) to what they *enjoy*. But our *prayers* are to our God, that he will keep our *Parliament* humble, and to make them *wise* for the *Fifth Monarchy* (mentioned in the next Chapter) and in the mean time the *supreame Rationalists* for the *good*, safety, and *freedom* of *England*; whose *eyes* are full *fixed* upon them for *deliverance* out of this *Norman tyranny* and *Tyrants*, according to the *Eternall Law of God*, which is *ratio divinæ sapientiæ movens omnia ad debitum finem directive*, in all actions and *Laws* that tend to the *publick good*.

2. As they have the Legislative power. *Isidorus in l. 5. c. 10. Etym.*

Secondly, As they are *Legislators too*, our eyes are upon them in the earnest expectation of *greater matters* in restoring us to our *Right*, and lost *Liberties*, then hath been hitherto: *Lex* (saies *Isidorus*) *est constitutio populi secundum quam majores natu simul cum plebibus aliquid sanxerunt*: and it is not the *ratio cujuslibet* that *condere potest legem*, but of such *Governors* as represent the *people*, whose *rights* and *freedomes* they sit for; our *prayers* herein are, that they be rightly *principled* and *spirited* to make the *Laws* which we must live under in these dayes, as to the *people* of this *Nation*. Wherefore

1. The *Intents* and *Wills* of the *Lawyers* must be bent upon the *publick good* in all their *Laws* and *Statutes*; therefore the honest people are all purposed to waite with *patience* upon this *Parliament* or *Legislative Power*, for the pulling downe those *Laws* which are against the publick *good*, and for setting up of others in their *room*. Because hitherto the *Brambles* have made *Laws* for the *trees*, and have scratched and tore them, and then

wrote Laws in their *blood*. *Carneades* was wont to say *utilitas justi propè mater & æqui*, which in an honest sence is sufferable. Our *Lawgivers* should send out *Lawes* with *olive branches in their mouths*, which should *drop sweetnesse* and *fatnesse* to the *Nation*. Look how the *Sun* is said to *shoot* out with *healings in his wings*, and so should our *Law-givers*. It is not for the *Parliament* to be the *supreame Power* of the Nation in the next *Monarchy*, but they may (then) bee content to be subservient: wherefore, in the mean time let them like honest men, and *good Christians*, execute *justice with mercy*, as well as *mercy with justice*: For a *Plutarch* can tell us, that God is angry with a *too hot* and *hasty-spirit* in *Legislators*, οὐ κεραυνὸν, οὐ τρίαινα, he wil not have them meddle with his *Scepter*, his *Thunderbolt* and his *trident*; i. e. he does not love they should Lord it over their Brethren, as if they were the *supreame Power*, and had his absolute dominion or *Soveraignty*; he would not have them too *violent* or *domineering*, but rather darting out such warme, *amiable*, and winning, and *cherishing* ἀκτινοβολίαι, *beams of Justice, goodnesse*, and clemency, so as might inlarge all the hearts of Gods people to praise him: Our *Laws* should therefore like so many fresh & pleasant *green pastures*, in which these ποιμένες λεῶν Our *Parliament* are to lead their flocks to feed sweetly and securely by those refreshing and *gliding streames* of *Justice*, *that run down like waters*, as is promised. But O when! when! ----- Well, but if all *Laws* be for the *peoples good*, a *Broom* will soon be found to sweep down these *Cob-webs*, or *Laws* that are so full of *venome* and subtle workings against the *faithfull ones*, for the *peoples interest*, and this will sweep down many an *Achitophelian*, and *Machivillian*, and *Devillian web*, which hangs yet in *Westminster*, and so also many a *Hamans* and *Herods web* which intangle honest *hearts*, so as to take away their lives, and catch them in *snares*; for many of the *Laws* are not for the *publick good*, being by *Kings* and *Courtiers* to keep up their own *Interests*, and like *Domitians Play-fellows*, to make royall sport, and pastime in catching the poor *Flyes*. (for so they accounted the people of this Commonwealth) and insulting over their *torments* with Tyranny. But let these vile *Lawes* avaunt, and let us not [illegible] *reeds* to *peirce* us through, but *staves* for the [illegible]

Carneades.

The Parliament not supream power when?

Plutarch.

Cobwebs in Westminster to be swept down.

assisted to leane upon. Let our Lawes be cords of *love*, and not *snares* and nets to trap our *Brethren* with, and to hurt them, as the *Prophet* sayes in *Micah* 7. 2. to *Jerem.* 5. 26. *They set snares to catch men.* Therefore, our *God* give this *Supreame power* (here) the *supreame priviledge* of Reason, as to fetch their Lawes from the *eternal* and only true *fundamental*, viz. the *Law of God*: for those *Lawes* are most *radical* and *fundamental*, that come nearest to the *Law* of God, and are *participations* of that *eternal Law* which is the *spring* and *original* of all other honest inferiour and *derivative Lawes*, ἢ ἀρὸς ἶσον πάντα τὰ ὄντα as *Plato* sayes, and there is no such *publique* benefit as that which comes by such *Lawes*; for they, they are that tend to the *conservation* of the *vitals* and *essentials* of a *Common-wealth*, in the which all have an alike and equal *interest* and priviledge.

Plato.

2 Justice cald for from the Legislators.

Secondly, *Justice* is the next aime of the *Legislative power*, on purpose to keep up the *publick good*. Thus the great *Jehovah*, and Almighty *Legislator* hath let us see his *method* in the *Decalogue*, and set our *Law-givers* an *example*: for in the first *Table* the *intention* of the *Law-giver* is to *ordaine* for the *Publicke good*, and *safety*; and then the second *Table* containes the *order* of *justice* to be observed among men, that every one may have *right*, according to which the *Publique good* is preserved; our *Parliament* is to set up *God*, godlinesse, &c. in their *capacities*, as the *Publique good*, and then according to his *Law* to set up *Justice* and *Righteousnesse* amongst men, because by good and just *Lawes* are men *secundum quid*, & *in ordine ad tale regimen* made good and just.

Men made good by good Lawes, and bad by bad Lawes.

The *Braine*, *Liver*, and *Heart* in the *Body* doe resemble *three principall Members* of the *Body Politique*; the *Liver* is the beginning of naturall faculties, which *segregates* the *Humours*, aggregates the *Blood*, and so sends it about into the *Body*, and for this may use be made of the *Physician*; the *Heart* is the beginning of *vitals*, and *generates vitall spirits*, and then *sends* them and *spends* them about in the *particular* members of the *body*, and this doe some of the faithfull *Ministers* of the *Gospel*, who will *spend* and be *spent* for the *worke of Christ* in this *Common-wealth*. But then the *Braine* is the beginning

of *Animals* (as Doctor *Sutton* sayes in his *Assize Serm.* p. 2.) commands in chiefe the *Body*, sits in the highest *rooms* as in a royal *Palace*, compassed about with *Forts* and *Guards*, hath the five *Sences* as so many *Intelligencers* to give notice what is done abroad, &c. and this *embleme* befits good *Magistrates*, who must sit *highest*, and *honourablest*, and command the *body* so as to keep it in *order* and *good temper*.

Sutton. Embleme of Phisitians, Ministers, Magistrates.

3 Although a *Law* doth necessarily *præsupponere actum intellectus*, yet it does formally lye in *actu voluntatis*, but then the *will* of the *Law-giver* must be guided by *Divine reason*, or else his *Lawes* wil be *tyrannical* and *unjust*; for *Tyrants* are absolute in their owne *wils*, and stand *tiptoe* for their owne *interest*, and like *Horses* at stake (tyed by a *Law* yet) they reach out with one *legge* as farre as they can to *graze*, into their owne bellies. But *Aristotle* tels us excellently, Νόμος ἐστὶ νοῦς ἄνευ ὀρέξεως, that an honest *Law* is a cleare *intellect* without the *wil*, that is, it is *impartial* to all alike, and cannot be bribed to *injustice*; it is a pure *judgement* without *selfishnesse*, or seeking our owne *wils*; it is such a *Law* as makes no factions; therefore a *Law-giver* must follow the *ultimum & practicum dictamen legis*, i. e. true *reason*, and his wil like a *cæca potentia* must follow the *novissimum lumen intellectus*, the last light of this Νοῦς; and therefore *Justice* is painted *blinde*, though the *Law* be *oculata*, and must see, for Νοῦς ἐρᾷ Νοῦς ἀκόνος.

3 Legislators wils inspired by divine reason.

Aristotle.

4 *Law-givers* had need to have a *sound judgement* of all men, and like *Janus* his *head* look *both wayes*, yea *all wayes* with *Argus's* eyes when they make Lawes; *Judicium & prudentia Architectonica ad ferendas leges*. The *Ægyptian Hieroglyphick* was *oculus in sceptro*, and it had need with us to be such an *eye* as can see both πρόσω καὶ ὀπίσω into publick affaires; therefore as the *Phisician* before he sets down his *Receipt*, or prescribes to his *Patient* what to doe, he wil feele the *pulse* of the *body*, view the *urine*, observe the *temper* and *changes* in the *body*, and be very inquisitive to informe himselfe of the true *estate* of the *body* before he can *proportion* his remedies, &c. So should our *Parliament* know how the *Pulse* beats of this *Body Politick*, and consider what *temper* and *changes* attend us; otherwise they wil never proportion *Justice* and *Lawes* sutable

4 Legislators judgement sound.

Ægypt.

Sim.

to the present estate of this body, nor bring forth apt remedies to remove those dangerous Lawes and humours, which are the cause of our complaints and sickness; *Legislator humanæ legis judicat de actibus exterioribus.* I pray God give our Parliament such judgement and insight, for certainly as *Averroes* sayes, *Judgement* is a *Sythgisme* in which a *Judge* can never make a good *conclusion* that considers not of the *premisses* first. How many *Votes* and *resolves* in *Parliament* (without this) will prove one after another starke nought and blinde; and if the first *conclusion* be not good, the second cannot be so; but then up starts the *Sirbonites*, whose counsell is, that fire may goe out of the *Bramble* to burne up all the *Cedars* of *Libanus*. Now seeing we are sure the *Lawes* flow from a fountaine of *wisdome*, then all our *Lawes* must be like *Candles* lighted at his; for those *Lawes* are most profitable and prevalent which are founded in *his* light, *ἐν τῷ φωτὶ ἐγνῶ φῶς*. O what sweet and soft *perswasion* will those *Lawes* have with them that are stuffed with the excellent savory-downes of *reason*.

Aquinas 1. 2. Q. 106. 9. 1. Averroes in 2 Phys. c. 18.

5. All Lawes made known by Legislators. *Isidor.*

5. *Lastly*, the *Legislative Power* takes *special* care of the due *Proclamation* of all the *Lawes*, that the *people* be not ignorant of those *Lawes* which require *obedience*; hence as *Isidorus*, l. 2. c. 10. *Etym.* sayes, *Lex* is a *legendo* as wel as a *ligando*, and therefore must be *made known*, as was said in chap. 3. *Vox tuba* to *all* the people; for it is horrible *tyranny* to punish any *free-borne Britaine*, or *Englishman* upon an *unknowne Law*; and therefore as all the *Lawes* of God are published in a most *sufficient* and *emphaticall* manner; so according to the *Lawes* of God, ought all our *Lawes*. Thus as they are our *Legislators*, doe we heartily *looke* for the *setting up* of such *Lawes* as agree with *Gods* and the *peoples rights*, and for pulling downe those *unjust*, *usurping*, *tyrannical* topping *Lawes*, and *Lawyers*, who live on the *robbing* and *ruining* the *people* of their just *Lawes* and *Liberties*; but the *Question* is now (we know by *whom*) *when* the *Lawes* may be *altered*?

Vide Walker Braine's new garth.

Q. 1.

A.

1. What Laws must be altered.

Ans. Although in the *second Chapter* I have spoken to it, yet I adde this:

1. That the *Lawes* may be (yea and must be) altered *in* unques-

unquestionable, seeing they are not *infallible conclusions*, but better may be brought forth for the *publick good*, safety, and *freedome*. And,

2. They must be *altered*, when the present *Legislators* see the *defects* of the *former*, and are *indued* with reason to *reforme* them; yea though the first *aimed* at publick good, seeing *institutorum imperfecta* (& *forte injusta*) *in multis deficientia*, yet their Successors must *mutare*, & *instituere aliqua quæ in pactionibus deficere possunt a communi salute & utilitate*. 2.

3. When the *times* are *turned*, and *States* are *changed* with them, then others must be *set* up that better suit *the times*, and *seasons* wherein we live, and the *condition* of the Common-wealth upon such a *change*; this made *Augustine* to say, in *lib. 1. de lib. arbit. c. 6. tom. 1. Lex temporalis quamvis justa sit, commutari tamen justè per tempora potest, pro hominum & temporum varia conditione*; let our *Lawes* be ever so *honest* and just, yet they may be lawfully and justly *altered*, according to the conditions of the *Times* we live in; And if so, then surely it is without exception, that those *unjust* and dishonest *Lawes* that have enslaved us, and kept us *Prisoners*, should be *now* downe by these *times*; seeing the *Norman conquest* is now *expirated*, none of his tyrannous *Lawes* or *Lawyers* are to be continued, but the *people* ought to be set at *liberty* by these *Legislators*, as to their owne *Lawes* and *freedome*. And for this, the times, turns, *Victories*, Triumphs, *God*, and the people doe *expect*, and shall all be *frustrate*? God forbid! there is a *Price* put into the hands of *Governours*, and will they not have the *heart* to use it? Had ever any *Parliament* that liberty to appeare for *God's Lawes*, and the *Peoples Liberties* as these now have? were they not called by an *extraordinary Providence* upon that account, to see what they will doe for God and his people? to deliver them from injustice, and oppression, of cruel (godlesse) irrationall *Lawes* and *Lawyers*? *Take good heed therefore, and love the Lord your God, and cleave not unto the generation of cruel men*, Josh. 23. 8, 9, 10, 11. It is true, they will flatter and fawne upon you for your favour, but *Alexander* grew not a *Tyran* till after he was *Baptized* into 3. *Augustine.* To the Parliament.

into the Title of a *God*, unto which I think the Titles of *High and Mighty*, or the *Supreme Power* equivalent; and without *Caution*, may be as dangerous an *edge-toole* as ere we touched. But let them consider that in *Ezek.* 1. 18. the *wheeles* (which run swift now) are *full of eyes* to *over-look* them; and will not the *wheeles* turn upon us; if yet they allow so many *hundreds* to *live*, and make a *trade* of sin (as in chap. 3.) at their very doores, by *lying*, swearing, *cheating*, oppressing and *injuring* the people? without this horrible *trading* of *Lawyers* be dashed down and *damned* to *Hell*, I doe not see how they will answer the *call* of God, or the prayers and expectations of the *godly people*, besides the *assiduous*, and *daily* sad *cries*, and *tears* of thousands of *Widowes* and *Orphans*, and *oppressed ones* in this *Nation*, who all together (as with one *voice*) *groan* at this *grievance* (which is as yet unremoved, and *unremedied*) and that *beg*, and pray for their just *Rights* and *Freedomes*, which they had before the *Norman Tyrant* made them all *Slaves*, to advance his *prerogative* upon their *ruine* and misery! O sad! and what *swarmes* of such *Vermine* were bred in every age out of Englishmens *corruptions*, and *contentions* appears in chap. 3. And is it not time now to *crush* them? *The wicked have walked on every side, while the vilest men were exalted*, as the *Psalmist* saies, *Psal.* 12. 8. O! is *Kingly power* pulled down, and yet are the *free people* made *tributary*? Is *Prerogative* cut off, and yet shall *Laws* of *England* stand, that were ruled and run by that great *byasse*? Is their head *Abaddon* gone, and yet these regiments of *Locusts* and *Scorpions* remaine to the *ruine* of *poor people*? God forbid! for their *five months* is upon the *period*, they must down.

Quest. *How shall we then come by our owne, if Lawyers goe downe?*

How we come by our owne without Lawyers.

Answ. More *easily* then ever; for whereas *justice* was of *too high price* in their hands, we shall then have it at our own *doors*, and at an *easie rate* shall we then receive *our own*: And why? Because it is the *Law*, not *Lawyers*, which gives us our owne. Whereas before a man met with so many delays (for the *Lawyers* like some unjust *Post-masters*, when the *Law* would goe one

mile,

mile with them, would compel it to go two) and with so many *subtleties*, intricacies, *turnings*, and *windings*, formalities, and *punctilio's* and lamentable *expences*, that they were at last forced to leave the *Law*, and loose their owne to *boot*, and all because of the *Lawyers*; so that the way will then be clearer to recover a *mans owne*.

All other objections that I have met with, are answered; so that the rubs and *lets* being removed, what remains but to goe about the *worke*, the *worke*, the *worke of God*, the *worke of the people*.

If any stop me, and say, *stay Sir! shew mercy! make not too much hast!---remember the condition of the* Lawyers *will be very sad! some of them are* sensible *of it already! one hanged himself in* Holburn *but yesterday, and we doubt many more will, if you drive on so fast.* *Object.*

Sayest thou so? I am sorry for that, but the *truth* is, their *trading* will bring them (without a turn) to the *worst end of all*, and indeed I fear it will be the *end* of many a *Desperado* of them, to cry out with *Severus, heu! omnia fui, & nihil profui!* for you shall seldome find *faith* among men, that mind more to make *gold* theirs, then *God* theirs; yet this should, and does make our hearts *ake* for them, and pitty them more then they pitty themselves, that so live by sin; and that account no *Angels* good, but them that trouble, and *stir* the *waters*. But let not those *few*, (ah *few*!) that are honest among them, fall now to the trade of *ruining* themselves, that have *ruined* others; but this I tell them, that it is best for them (both as to this world, and the *world* to come) to leave off their *unlawfull callings* quickly, to *recant* their *trading*, and triumphing in *sin*, to turn to God, and *give* themselves up to some other *honest imployment* for the *publick good*; and to *joyn issue* with the *servants* of God, and *faithfull* ones of the *Commonwealth*, for the *Right* and *Liberties* of the *people*, that were took away ever since *William* the *Tyrant* wrested them out of the peoples hands. But now the *dawning* of our *deliverance* is entred, and the mouthes of many are already opened, like *doores* without *lock* or *key*; I pray God make our *Governors* full of *spirit*, and like *brains* of *strong constitutions*, not to be *toxicated* (as the other were) with the world of *humors*, or vicious fumes *Answ.*

☞ A word in charity to warn the Lawyers.

Prayer for our Governors.

and *vapours* that wil arise from uncleane *stomacks*; and thus they make *hast*, for *God* will not stay for them, and their *times* (like Sand in the *Glasse*) if wel shaken together is lesse then it lookes for; therefore the *Lord* hasten them in this *worke*, with their *eyes in their head* (Christ) and kept *afore* them, for else like *Plow-men* (indeed) they wil make but *balke* for *right furrowes*; God wil goe on with his *worke* else without them, for his *time* is come, he hath heard our *groanes*, and is *come downe to deliver us* from those *Task-masters*. And as it is storied of *Hercules*, that with his *Club* he came into a *Potters* shop, and dashed all a peeces; so wil he that wil come, come with his Iron *Club*, & make all *fly* about us, If we be not *forwarder* then yet we are; for as one *shower* that falls on the *Dunghil* makes it dirty, and in the *Kennil* makes it stink, and in *desolate places* brings forth *weeds*, and in *Gardens* brings forth *flowers*; so one *dispensation*, and day of his coming wil perplex, and make the *Lawyers* stink in our nostrils, and bring forth vanities in some, but righteousnesse, and peace, and joy in the *Holy Ghost* to his Saints, and *deliverance*, and sweet *freedome*, and *blessings* to the *Common-wealth*. In the meane time, it is a shame that *Ministers* of *Christ* can see them live so in *sinne* and say nothing, seeing those *Agags* that the indulgent eye of *Saul* have spared and favoured, must be met with by the (two-edged) *Sword* of the *Samuels* of God; but so much to our *Authority* in the *Legislative power*, for the advancing the *Law of God*, as the only *fundamental* Law of this Nation.

Sim.

Priests and Lawyers help one another, Priests let them alone to live by sin, and Lawyers in requital pleads for them to live by tythes.

Secondly, My word to the *People* is as a *Remembrancer*: for when *Cyrus* King of *Persia* proclaimed liberty to the *Jewes*, only those went out of *captivity* whose *spirits God stirred up*, In *Ezra* 1. 5. This is the case, we are freed from our *Norman Captivity*. Now! you whose *spirits God hath stirred up*, why appeare for your *Liberties* and *Rights!* returne *home* unto your owne! it is high time! be not longer *Slaves* to *Norman Lawes*, or *Lawyers*! This your *liberty* is *Naturall*, and *connaturall*, as *Paul* said, *Acts* 22. 20. *I am a free-borne Roman*, which was his *Plea*, and unsuited his Adversaries, and made them

a. To the free-born people of *England*.

Our Liberty what it is.

them afraid; which surely had never been, had not this *bold man* made use of his *right* and *liberty*, and let his *Judges* and *Governours* know it. Surely this *liberty* is more worth then all the *Lands* in the *Nation* to us, and if *we know it*, we would not *slight* it so as we doe: therefore honoured *Ames*, *cas. l. 5. c. 32.* tells us, that this *Libertas proxima accedit ad ultimum ipsum*. Liberty a man counts next his *life*, and will not *loose it* (if it be possible) but will *loose* his *estate*, yea the *limbes* off his *back* first; yea further, for the *Publick Liberty* and *common safety*, a faithfull man will loose his *very life*, and gives it abundantly above his *life*, as some *brave hearts* have done in *England* in most ages. And if any wonder that I will *strive* thus against the *streame*, seeing I cannot turne it, I must tell them, That the *Fish* which alwayes goes downe the *streame* we suspect for *dead*, whilst the living *Fish* makes against the *streame*; but the truth is, as when *Tides* turne, there is first a *secret motion* and turning at the *bottome* before it comes at *top*; and so there is in the *bottome* of our *hearts*, which will ere long be more openly to all eyes; in the meane time, we must minde the *People* of the *time of day*, and tell them what the *Clock strikes*, for their *liberty* and *deliverance* is hard by; And *beleeve it*, Brethren, the *flaming Sword* is in our *fight*, turning hither and thither, *every way*, to drive out these *Wretches* that have lived so long upon *forbidden fruits*; and although the bowles of *Authority* seemes (to many) to run *Byas* to a bad (I was ready to say *Mad*) *Mistresse*, this will be mended (ere long) when the *Mistresse* is removed; but we must *ballast* our *Ship* before we put to *saile*, therefore consider *Country-men*!

The worth of it.

Ames.

Obj.

Ans. Sim. Why we strive against stream.

Gen. 3.

First of all, No *Governours* are above the *Peoples Lawes* and *Liberties*; hence it was that *Kings* could not (*De jure*) conclude, or *determine* businesses according to their owne *wills*; and *Aristotle* (*Alexanders* Tutor) tells us, That *absolute power* in *Governours* is the next degree to *plaine Tyranny*, yea had it not been for feare of offending *Alexander*, I thinke he had called it absolute *Tyranny*, and said true too. Therefore are *Kings* and *Magistrates* the *Organs*, or *Instruments* of executing the *Peoples Lawes*, and must receive their Lawes from the

1. Lawes and Liberties of the People are highest. *Aristotle de mundo, & lib. Polit. c. 7.*

People.

People. Hence it is that the *Emperor*, *King of France*, *King of Spaine*, *England*, *Poland*, *Hungarie*, or *Princes* of the house of *Austria*, *Dukes of Brabant*, *Earles of Flanders*, or *Holland*, before their *Coronation*, or *Creation* to the *Governments*, do ingage to keep the *Laws* of their *Country*; and their *breach* of the *Laws* is, or ought to be as punishable upon them as any others. And to shew how the *Laws* and *Liberties* of *People* are above their *Governors*, God alwaies gave *Laws* to such, as should govern the people for the *peoples good*, *Deut.* 17. which their Rulers ought not to alter. vid. *Brains New Earth.*

2. Rulers are to be for the peoples good.

Secondly, All *Rulers* and *Governors* are bound to execute their *Offices* and *Authorities* for the *peoples benefit*, and *publick good*; and the greatest *Treason* is against the peoples Laws, and Liberties. And *Cæsar* himselfe in his *Commentaries*, tels us, that *Ambiorix* King of the *Eburons* confessed, that *such were the conditions of the Gaulish Empire, that the people lawfully assembled had no lesse power over the King, then the King had over the People, but rather more.* So we find there, how *Vercingentorix* gave an account of his actions before the people, how they went for their *good* and *freedom*. Thus in *England*, *Ireland* and *Scotland* the *Representative* of the People have the greatest authority (i.e. as from the People) the like in *Spaine*, especially in *Aragon*, *Valentia*, and *Catalonia* (*cum aliis &c.*) There is a *Justitia Major* who stands for the *Peoples Rights* and *Liberties*, hath more power then the *King* or his *Councel*, and therefore at his *Coronation*, the Lords of the Kingdome use these words in their own *Language* to the King, p. 60. *Nos qui valemos tanto como vos, y podemos mas que vos, vos elegimos Rei con estas y estas conditiones entre vos y nos un que, mandamos que vos, we who are in as much value as you, and have more power then you, yet have chosen you King upon conditions, &c. and there is between you and us, one that commands both you and us,* i.e. the *Justitia Major*, who is altogether for the *peoples Laws*, Right, and *Liberties*; and to see that for this end the *Kings*, and *Princes* govern. But in case *Governors* doe not rule for the *publick good*, then

Cæsar l. 5. & 7. de bel. Gal.

3. Else the people declare against them.

Thirdly, The *People* may orderly declare against the dangerous *Practises* of their *Rulers*, and make an *orderly resistance*

their owne *Rights* and *Liberties*: Now let me not be mista-
ken, for I fear this *Doctrine* will not please some selfish *Rulers*;
but this I say, whilst I call upon the *people* to appear for their own
freedome and *rights*, I mean not by *armes*, to fight, or wage war
against their *Governors* in a rash *disorderly* way, O no! not for
a world! that we should bee *guilty* of so ungodly a *Rebellion*!
for really, I would bee one that would *spend my blood* against
them that so doe: but this I say, let them *mildly declare* against
the *mis-governments* of such men as seek their owne *private*
more then the *publick good*, and let them use means to correct
that *mis-government*, to *admonish* the *offenders*; to *petition* to the
Parliament, or to our Conqueror the *Lord Generall*, with the
same *importunities* the poor *Widow* used to the *unjust Judge*, till
she was answered; and so *continue*, untill the godly *people* have
their *rights* of a *free choise* of another *Representative* in their
stead, that will doe *better*, and more *righteous things* for the
People; and this *priviledge* the people may freely *seeke* (by
peaceable means) to enjoy and challenge as their *right*, if there
in this *Representative* should wrong, or yet rob us of our *Rights*
and *Priviledges*, or act against the *publicke good*. Seeing the
People have the *right* and *originall power* (as was declared in the
last *Parliaments Declaration* after the *cutting off* of the *King* for
his *tyranny*) of chusing their own *Rulers*.

Rulers how?

Not by open armes.

By new choice.

Why?

Thus the *States* or *Princes* of the people met at *Mispah* to
chuse *Saul*, 1 *Sam.* 10. 18. so 1 *Sam.* 11. 14. which was confir-
med to him by the people at *Jabesh-Gilead*; so was *David* first
in *Hebron*, and after in *Judah* by the generall suffrage of the
people. In this sence saies *Hushai* to *Absolom*, 2 Sam. 16. 18.
Nay, but whom the Lord, and this people, and all the men of
Israel shall chuse, his will I be, and with him will I abide:
Yea, we read how the *Heathen people* had learned this *lesson* by
the *light of nature*, to chuse their own *Governors*. Thus *Cicero*
saies 1. *de offic.* that *Deioces* from a Judge of *private controver-*
sies, was for his uprightnesse chosen by the *whole people* of the
Medes for their *Supream Governor*: and *Livy* tels us the like,
how their *Governors* and *Senators* were chosen by the *people*, and
upon their *defaults*, how they set up others, and put them out.
Hence *Tarquinus Superbus* was esteemed a *Tyrant*, being neither

Cicero.

Livius.

choſen by the people, nor the Senate, but intruding. And thus we might goe on, to ſhow the people had ever the *right* of *chuſing* their own *Governors*; therefore they have the priviledge orderly to declare againſt their *male-adminiſtrations*; and to uſe all means that may be to remove them that are *retrograde* to the *publick good*, that others may ſucceed who are more *ſenſible* of our *bondage* and *tyranny*. And this I ſay, that the people have a *defenſive force* of *armes* to preſerve their *Rights* and *Libertie*s with, from thoſe *tyrannies* and *oppreſſions* of their *Rulers*, as would wrong them of them, and wring them from them; yea, moreover, if it be by conſent of the publick (and not upon diſcontent of a few private *hot-brain'd ſpirits*) the people (generally concurring) may *decline obedience* to thoſe *Governors* that have, to hold them in *ſlavery* under *Laws* againſt the *publick good*, whether as in relation to *liberty of Conſcience*, or *liberty of the Subject*; with reference to *Gods Laws* or the *Peoples*. Thus *Libna* withdrew obedience from *Jehoram* King of *Judah*, 1 *Chron.*6.17. 2 *Chron.*21.10. for abandoning the Laws of God and the *People*. So when *Antiochus* by his *tyrannicall Laws* required the *Jews* to imbrace his *Religion*, and thereby robbed them of all the *Laws of God*, and their own *Laws*; We finde *Mattathias* reſolute to reſiſt, and he ſaies to the King; *We will not obey, nor will we doe any thing contrary to our Religion.* But he took up *armes*, got into the *mountains*, gathered *Troops* and waged *war* againſt *Antiochus* for *Religion*, and *Laws*, and *Liberties* of the people, the *Jewes*. Yea, we ſhall find *Debora* raiſe (under the *conduct* of *Barac*) an *Army* for the *Laws* and *Liberties* of *Iſrael* (yea, when many of the *Tribes* thought not of *Liberty*, as *Reuben*, *Dan*, *Aſher*, *Benjamin*, and *Ephraim*, and were againſt it too; and adhered to the *Tyrant* and *tyrannie* of *Jabin*) by a few out of *Zebulon*, *Neptbalie*, and *Iſſachar*, they overthrew *Siſera*, and reſtored the people to their juſt *Rights* and *Priviledges*. Now theſe are ſo far from being *Adverſaries* to the *Publick* (that have a *publick call* thus to do) that they are her faithfull *Friends* and *Servants* that ſeek to defend her *Rights* and *Liberties*, though it be a *diſobedience* to *uſurping* or *tyrannicall powers*; but be ſure they have a clear call upon the *publick account*, before they appear ſo, & then let them be on the *defenſive ſide* too, as for their own.

1. *Macc.*1.43.& 2.22.

Fourthly

Fourthly, Let our *Countrymen* know, that this *conquest* hath been altogether upon the *peoples account*, i.e. for their just *Rights*, Laws, and *Liberties*; now is it not fit for them to demand their *own*? will they loose their *own* for want of humble *asking*? or honest *acting*? The children of *Sophocles* would have impeached and impleaded their *Father* for an old *Dotard*; but *Sophocles* brings forth a book of his own writing, which was ful of *Ingenuity*, Art, and *Reason*, and bids his *Judges* see by that whether he were a *Dotard* or no: So let other *Nations* see by something or other that we are past *children* and *fools* to *loose* our *Liberties* and *Rights* any *longer*; therefore for *Christs* sake and the *Countries*, let us use all honest and *lawfull* means to take *possession* of our owne, and pull them out of the hands of the *Norman* Tyrants, and Intruders. Where be the faithfull *Commonwealths-men* that call for their *Liberties* and *Laws* (as was before *William the Conqueror*) are any of them left alive? The *Host* of *Nola* in the *story* being commanded by the *Roman Censor*, to goe and call the good men of the *City* to appear before him, went to the *Church-yard* and there called at the *Graves* of the *dead*, Ho! *O yee good men of Nola!* come away! the *Censor* calls for your *appearance*! for I know not where any good men are left alive! I think we may go so to the *graves* of some faithfull *Commonwealths-men*, and say, *O hasten*! out of your *graves*! for we know not where to finde such *faithfull ones* for the *Peoples Liberties* left alive! for where are they that will stand up for their *Rights*? would we but joyn more magnanimously in a *general issue* herein, some *particular faithful ones* would not be so much *sufferers* under the *tyranny* and *cruelty* of the *Normans*, as they are, whiles we sit still and say nothing. O sad! will not after ages blush at our *folly*? doe we not say, it is *pity* but the *prisoner* should stay there, and lye by it, seeing he will not goe free when he may? when his *Irons* are off, and *doors* are *open* on *purpose*? although it is true, after a man hath his *Reprieve*, the dogged *Keeper* will make him wait, and beg too, long enough ere he sets him at liberty, and lets his feet out of the *Iron bolts*: and this (I fear) is our *case* too much; but then lets complain to the *Supream Power* of Heaven, and sue them before him for our *false imprisonments* and *bondage*; if they doe not deliver us, and give us our *Liberties* upon our *conquerors desert* so to

4 This Conquest hath been on the peoples account.

do. Wherefore pluck up *courage* Countrymen! and let us be no longer cheated with *Lawyers*, or *Oppressors*.

5. Conc. Lastly, Consider the *daies* entring in the *fifth Chapter*, which will put a full *period* to all their *Tyrannies* and *Usurpations*.

CHAP. V.

Of the FIFTH MONARCHY, *when? and how? and why? with the alteration of all the* LAWS, *and* OFFICERS *of the* FOURTH MONARCHY; *Improved with use to the* PARLIAMENT *and the* PEOPLE.

The Fifth Monarchy now hard by.

THe *consideration* of the *Fifth Monarchy* (now entering) is very *pregnant* to our *purpose*. For all the *Laws* and Ordinances *Civill* and *Ecclesiastick* of the *Fourth Monarchy*, must tumble at the entrance of the *fifth*. That there is such a *Kingdom to come* is obvious to all intelligent men, by abundance of *Scriptures*, as *Dan.*2.35,36,37. and 7.17,23.25. *Rev.* 11.15. *Isa.*9 6,7. *Psal.*2,5,6. *Psal.*72.8,9,11. *Luk.*1.32.39. *Rev.*17.14. and 16.11.19. *Jer.* 15.25, 26. *cum multis aliis*; and it is for this *fifth Monarchy* (which must remaine for ever, *Isa.*9.7. *Dan.*2.44. *Luk.*1.33. *Psa.*72.8. and 47.2. *Mic.*4.7. *Zach.*9.10 &c) that all other *Kings* and *Kingdoms*; *Powers*, and *Policies*; *Laws*, and *Lawyers* in the *fourth Monarchy* must be *shaken* and *broken* into fitters and *shivers* like *potsheards*. That there is such a mighty *Monarchy* a coming which must be *universall* all over the *World* is without doubt: but to our matter, we must examine,

Which breaks the Laws and Law-givers of the fourth Monarchy apeece.

First, *When* it enters. Secondly, *How* it enters. Thirdly, *Why* it enters to the ruin of the other.

1. When? First, As to the *Time*; though men be of divers minds as to the *precise time*, yet all concur in the *nighnesse*, and *swiftnesse* of

it.

its coming upon us, The *graduall entrance* of it as to us, being just by, although the *universall discovery* of it all over the world is like to be about forty years hence, as appears in Chap. 3. of my *Tabernacle for the Sun*, or *Idea of Church Discipline*. But to clear the time as to us, see *Dan.* 7. 17, 22, 23, 26, &c. The *Prophet* tels us there *expresly* of the *foure Monarchies*, now the *fourth Kingdome* (as he cals it. ver. 23.) or *earthly Monarchy* he *distinguishes* from the three foregoing for its *tyranny* and *extent* ver. 7. agreeing with *Rev.* 13. 2. &c. and tels us that it had *ten horns*, that is *ten Kings*, *Rev.* 17. 12. which are enumerated by Mr. *Can* (in his voice *from the Temple* p. 12.) but after this that *Daniel* had seen the *ten hornes* in the *head* of this fourth *Beast* or *Monarchy*, ver. 8. hee looked well, and then saw, what? see v. 8. *and behold! there came up among them another* little Horne, *before whom there were* three *of the first* hornes *pluckt up by the roots*. Pray note it, מִשְׁתַּ כֹּל הֲוֵית בְּקַרְנַיָּא זֹאֲלוּ קֶרֶן אָחֳרִי *I considered* (saies he) with great *attention* and serious *intention*, i. e. to something very *observable* in this *Vision*, and that is to the rise of this *little horne*, that ravenously got up in the room of *three hornes*. Some there be that interpret this of the *Pope*, others of the *Turke*, others of *Julius Cæsar* (so *Calvin*) others of *Antichrist*; So my friend *Mr. Canne*: others to *Antiochus Epiphanes*, so *Polanus*. But I must differ from them all, for that the *Prophecy* agrees with none of them all fully; but though I may seem *singular*, yet with much *assurance*, and clear sight, I *assert* it, that *William the Conqueror* was this *little horn*; and so all along the *Line of William* and the *Norman Kings* on our *English Throne*; And that for these *Reasons*.

Mr. *Canne*.

Calvin.

Polanus.

The little horn i. e. Wil. the Conqueror.

1. This *Little horne* was unseen, and none a while; even after the *ten horns* were seen, for he arose after them all, and was at his *first rising seen*, besides them and another, vers. 8. 20. which the *Prophet* makes *observeable*, seeing hee saw him not before: at his *first rise* he was the *least*, and the *last*; this was K. *William* the *Norman*, who arose by *usurpation* over the other *horns* on the *head*, and so his *Line*; therefore.

1 Unseen for a while.

2. He *rose up*, or *thrust in* among the rest, i. e. as *Will.* the

Rose up.

Conqueror did, by force and armes, not by choyse and election; not *naturally* with the rest of the *horns*, by the *suffrage* of the *people*.

3 A vile person.

3 He was as is in *Dan.* 11. 21. *a vile person*, or *base borne*, as we have it in p. 37. of the *English Chronicles*; *Robert Duke of* Normandy *the sixt in descent from* Rollo, *riding through* Fallis *a Town in* Normandy, *he spied certain Damsels dancing near the way, among whom he fixed his eye upon one* Arlote, *a fair Maid, but of mean Parentage, a Skinners Daughter, whom he procured that night to be brought unto him, of whom he begat a* Son, *who afterward was named* William, *&c.* So that this *Will. the Conqueror* was the base Son of *Robert* the sixt *Duke* of that *Dutchy*. This is the *vile person*, who rose up so by *usurpation* of *power*, whence all the *Norman Kings* that sat (since) upon the *English Throne* came.

4 By deceit.

4 *After the League made with him, he shall work deceitfully, &c.* Chap. 11. 23. וּמִדְּהִתְחַבְּרוּת אֵלָיו יַעֲשֶׂה מִרְמָה וְעָלָה or with fraudes and arts; did not *Will. the Conqueror* thus? See but the *third Chapter* how oft he broke his *Oaths* and *Promises*, and contrary to all, set up the *Norman Interest*, and pulled down the peoples with the losse of all their *Laws* and *Liberties* to this day.

5 To subdue three Kingdoms.

5 This *Little horne* was to wax *great* and *famous* in time, and to subdue *three Kingdomes*, and get up the *roome of* three *Hornes*, or *Kings*, ver. 8. 20. 24. as *one* more *stout* then all his other *fellowes*. This was fulfilled by *William the Conquerour*, and that *Norman race* in *England*, and by none else; this *Line* of *William* (by degrees) got up all the *roome* of *three Kings* in *England*, *Ireland*, and *Scotland*, and took up those *three hornes* himselfe, who was so *little* at first as a poor *Skinners* Girles *Bastard*. In whom could this be fulfilled else? not in *Pope*, nor *Turke*, nor *Antichrist*, nor *Cæsar*, nor *Antiochus*, but only in this *English Horne*, usurping the place of the *other three*, and plucking them up by the *roots* וּתְלָתָה מַלְכִין יְהַשְׁפִּיל.

6 Speaks great words against God.

6 This *little Horne* shall speake *great words against God*, ver.

ver. 25. and as Chap. 11. *shall doe according to his owne will*, ver. 36. *and exalt himselfe, and magnifie himselfe above God, and prosper untill the indignation be accomplished.* After *Will. the Conquerour* and his *Race* had made themselves *great*, and gotten up all the *Brittains* wealth and *riches*, their fattest *fields* and *Meddows*, &c. as Chap. 11. Ver. 24. he *grew* great in *pride* and *Tyranny*, and *Arbitrary power* according to the *lust of his heart*, as the *Hebrew* hath it וְעָשָׂה רְצֹנוֹ וְהִגְדִּיל עָלֶיךָ and this got up into such a *height* at last, in the late *Charles*, that he not only opposed God, but refused to be *accountable*, pretending no *Mortals* must *question* him; and thus he *magnified* himselfe, *usque ad consummationem iræ*, till his *head* was off; which indignation was to begin with him *first*; for his *height* of *Arbitrary Will*, *Lust*, and *Tyranny*, in which as Chap. 7. 20. he was more *stout then all his fellowes*; wherefore this *horn* must needs be the *English*, by *Will. the Conqueror*.

7 This *little horne* that speaketh these *great words* against the *most high*, *shall afflict and perplex the Saints of the most high* chap. 7. 25. לְקַדִּישֵׁי עֶלְיוֹנִין יְבַלֵּא and think with himselfe *how to change the times and Laws*, and that this takes in the *Laws* of the *people* (especially) appears by the word דָּת *dath*, which is not interpreted *Legem Dei, vel Evangelium*, the *Lawes* of God, but the *institutions*, Statutes, and *Lawes* of men. Now who did ever so palpably *rob* and *wrong* the *People* of their owne *rights* and *liberties*, as *William the Norman*? and his *Successors* all along, taking away their *Lawes*, and setting up his *owne*, for his owne *ends*, and ever *studying* how to guard their own *Interest*, and *Prerogative* with *tyrannicall Lawes*, to the oppressing of the people and the publick.

7 Perplexes the Saints by changing their Lawes.

8 This *little horn* was to be a *hot*, *fiery*, *fierce persecutor* of the *Saints*, *Dan.* 7. 21, 22, 25, 26. till the *Judgement* should sit. and so was *William*. and all his *Line* of *Norman Kings* to *Charls Stuart*, ever persecuting and afflicting Gods *Servants* under the notion of *Heretick*s, *Brownists*, *Puritans*, *Roundheads*, *Anabaptists*, and the like, till the last *Tyrant* ran out into *armes* openly, and continued it untill the *Judgement-Seate* was set;

8 A fierce persecutor of the Saints till the Judgement.

וְדִינָא יִתַּב which was *Anno one thousand six hundred forty eight*, in that *High Court of Justice* erected for the *Kings Triall*, the *Ancient of dayes* came and gave *Judgement*, first against this *little Horne* of the *Norman Kings*, and that was according to the *Prophecie*, ver. 9, 10, 11. who wil see Master *Canne* first *voyce* from the *Temple*, p. 14. may be more *satisfied* as to this.

Master *Canne*.

9. Never to be more.

9 This *little Horne* was to be (by that *Judgement Court* or *Throne* erected) so *cut* off as never to *be* more, see *Ver.* 26. *This judgement shall sit, and shall take away his Dominion, to consume and to destroy it unto the end*; ah dreadfull Tragedy! וְשָׁלְטָנֵהּ יְהַעֲדוֹן לְהַשְׁמָדָה וּלְהוֹבָדָה עַד־סוֹפָא׃ which was acted accordingly, and *enacted* against all *Kingly Power* in *England*, never more to arise in these *three* nations.

10. The rest of the Hornes continue for a time.

10 After this *Horn* (thus judged,) the *worke* is to goe on, and the *Thrones* of *Justice*, or Day of *Judgement* will reach *France*, *Spaine*, *Denmarke*, *Poland*, &c. with all the rest of the *ten Hornes*, but they have some respite after the *little Horne* is cut off, and therefore, chap. 7. ver. 12. *As concerning the rest of the Beasts, their lives were prolonged for a season and time*, the *Hebraism* is, *ad tempus & tempus*, which is very remarkable and excellent: וְאַלְדָּה בְּחַיִּין יְהִיבַת לְהוֹן עַד־זְמַן וְעִדָּן the rest of the *Kings* their *Lives* are kept for a fit *season*; *i.e.* Gods owne time of *visiting* them, which certainly is upon the *wing*.

11. The fifth Monarchy.

11 Then enters the *fifth Monarchy*, as is ver. 14. *There was given to him dominion, glory, and a Kingdome, that all People, Languages, Nations, should serve him, &c.* So in verse 27. *And the Kingdome, and Dominion, and the greatnesse of the Kingdome under the whole Heaven shall be given to the people of the Saints of the most high, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey* him. *Hitherto is the end of the matter.* This hastens תְּחוֹת כָּל־שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי עֶלְיוֹנִין within this seaven yeares, by *one thousand six hundred and sixty*, the worke wil get as farre as *Rome*, and by *one thou-*

When.

and six hundred sixty six this *Monarchy* must be *visible* in all the *earth*; but in the *meane time* it must have a *gradual entrance* as to us, very suddenly (as *appeares* in *Daniels* Prophecy) after the fall of the *little Horne*, or the *Norman line* in the *fatall stroke* given to *Charles Stuart*, one thousand six hundred forty eight, and this wil be to the *ruine* of those *Lawes* and *Lawyers*, which as yet stand to *oppresse* the people. O terrible DOOMES-DAY to them at the entrance of this *fifth Monarchy*! And then

When.

12. Lastly, This *fifth Monarchy* must be the *last Monarchy* on earth, ver. 14. & 27. *His dominion is an everlasting dominion that shall not passe away, and his Kingdome that shall not be destroyed.* So, ver. 27. *whose kingdome is an everlasting kingdome*; שָׁלְטָנֵהּ שָׁלְטָן עָלַם דִּי לָא יִעְדֵּה וּמַלְכוּתֵהּ דִּי לָא אִתְחַבַּל׃

12. The last Monarchy.

Hence it is that there must be SHARINGS of all *Nations* until the DESIRE *of all Nations come*, Hag. 2. 6. and till that *Kingdome come* which wil never be shaken, and then *Christ* shal have the only *Supreame Power*, the *summam potestatem* in the *Nations*, Hebr. 12. 27, 28. Now the *time* being *just* by us for the *fifth Monarchy*, and for the *breaking* all to *fitters* of the *fourth*; let the PRIESTS and LAWYERS looke about them, the ALARUM is given them already: *Throw her downe, come against her from the utmost borders, destroy her utterly, let nothing of her be left*, Jer. 50. 26. God wil *execute the judgement that is written*, Psal. 149. 8, 9. For *now hath* the *Angel poured out the fifth vial upon the seate of the Beast here* in *England*, *Revel.* 16. 10. So that such men must *needs gnaw their tongues for paine*; but very shortly shall the *river Euphrates* be *dried* up, for the time *drawes* nigh.

Secondly, *How this* FIFTH *MONARCHY must enter in?* a word to that;

2. The manner how.

1. *Gradually*, the *Stone* cut without hands grows *by degrees* greater and *greater* till it *fill the whole earth*, וּמְלָאַת כָּל אַרְעָא

1. By degrees.

Dan. 2. The *stone* is this *fifth Monarchy* cut out *without* mens *hands*, which must *breake a peeces* all the other *Monarchies* never more to rise. The *fourth Monarchy* is *breaking* up apace, and wil suddenly *tumble* and kick his *heeles* in the aire.

2 In a mystery.

2 *Mysteriously*, Being cut without hands, it comes *in*, and men know not how; whilst men act and intend their own *designs*, in comes Christ with his *Kingdom*. Was it not *mysterious* to our *States* in the late *tryall* of *King Charls*? did they think to fulfill the *Prophecies* and *Scriptures* thereby? no surely, for they intended to fulfil their own wils & the *will of the people* in taking away *tyranny* and *Tyrants*; but God intended thereby a fulfilling his *will* so long fore-told of this *little horne*. Thus how *mysterious* was the *war* with *Scotland*, and now with *Holland*? and O how wonderfully *mysterious* will the *following Wars* be? and especially the *Catastrophe* of the *Tragedy* upon the other *Horns*. I know most men are in *darknesse* as to the *great change*, the *Fifth Monarchy* will make amongst us? yea, and in all *Europe*? seeing already they are *nettled* at the *verge* of it, or the very *appearance* of *Tith-tumbling*, and *Lawyers-downfall*. But it must be so, Rev. 16.10. *When the vial is poured out upon the seat of the Beast, his Kingdom is full of darknesse, &c.* Yea, *grosse darknesse* shall cover the *earth*; when this glory is rising, *Isa.* 60 1, 2. it must be mysterious, being not by might, but by my *Spirit*, saith the Lord, *Zach.* 4.

3. Suddenly and terribly.

But besides this, the *manner* of this *Fifth Monarchies* enterance will be *suddenly* too, as *Lightning*, *Matth.* 24. 27. and *Noahs* flood, ver. 38. and *terrible* to the enemies, whose hearts *faile them for fear*; But *glorious* to the Saints, *Mal.* 4. 2, 3. *The wicked understand not this, but the wise shall*, Dan. 12. 12.

3. The Reasons.

Thirdly, Why this *Fifth Monarchy* hastens so? Amongst other things, I pick out two, as

1 The Redemption of the people.

First, for the *Redemption* of the *People*; *Luk.* 21.28. lift up your *heads*, for your *redemption draweth nigh*; and the *creature*, or the whole *Creation* groans for this liberty of the *Sons of God*, *Rom.* 8. 20, 21, 22. and for this *manifestation*. Because the creatures will then be freed from that bondage of *corruption*, inutility, *vanity*, and failing of their true *end* (as *Gellius* hath it) which they are now subject unto. But our *Redemption* will be,

Gellius Redemption.

1. From *Ecclesiastick Bondage*, Decrees, *Councels*, Orders and *Ordinances*, of *Pope*, Priest, *Prelate* or the like. The *whore* shall be striped *stark naked*, and made *desolate*, Rev. 17. 16. and

1. From Ecclesiastical slavery of soules

all the *Statutes* of *Omri* taken away, *Mic.* 6. 16.

2. From *Civil bondage* and *slavery*, or those *bloody*, base, *unjust*, accursed, *tyrannicall Laws*, and *sin-monopolizing Lawyers*, as (now) *oppresse* and afflict the *people*; *For the sighing of the poor and oppressed, now will I arise saith the Lord.* A Heathen said once, *Let Justice be done though the world perish for it*; But *Jehovah* saith now, *Justice shall be done though the world perish for it.* Then woe be to the *Lawyers* and *Priests!* I meet with many *old Prophesies* of these daies, as in the *Oracles* of the *Sibyls* there is one, in *lib.* 3. *p.* 246, 247. mentioned by *John Opsopæus*, that in the *latter daies of* Kings *and* Emperors, *Christ alone shall be the* King, *and shall deliver his* Subjects *that have been* captives *under other Kings and Emperors*; *and then shall there be good* Laws *and* Religion, together *with Justice and Righteousnesse, which shall come down from Heaven to visit men upon the Earth*; *and the evill Religion* (which I thinke they meant the *Popish* and *Antichristian* that belongs to *Babylon*) *and Laws* (which surely relates to the *Civill Laws* by what followes) *with all envy, hatred, spight, anger, violence, wrongs and deadly slaughter, shall flie away with them from mortall men.* Woe be to the *Lawyers* then!

2. From Civil slavery of bodies.

Psal. 12.

Of both.

Prophesies of the *Sibyls*.

Of the restauration of good Laws.

There is another *Prediction* by one *Paracelsus*, a *German Physitian*, which was long since presented to *Ferdinand*, K. of the *Romans*, and since to the *Emperor*; which is this. *About* 50 (which I conceive he meant *An.* 1650,) *There will be a terrible Eclipse of the Sun, together with great inundations or overflowings of waters, and after that will be divers tumults, seditions, battels, burnings, and bloodsheddings, to molest the Northerne Nations*, viz. *Brabant, Flanders, Zealand, and Holland especially*; *and then will the Rosen Crown* (I suppose hee meant the English-Rose) *be ripe. The Summer* (or hot weather i.e. the *wars* in these dayes) *that beareth this Rose, is that contentious time, wherein All shall be divided. A sure argument then, that that thing shall perish, which man hath built upon the sand, and then shall the sandy foundation* (i.e. in this *Ecclesiasticall* and *Civill* both) *be changed into a Rock, where at all men shall wonder.* O the wonderfull things that are now to be done in these Nations! he goes on very largely, and fore-

Of *Paracelsus*.

Of these wars with *Holland*.

To *France*.

foretels great calamities to *France*, *Flanders*, *Zealand* and *Holland*, as never were; and that it shall fall *fiercely* upon *Spaine* too, insomuch as the *Pomegnanat* (meaning Spain) *shall be divided, and the seeds thereof cast forth*: And thence he goes forward in his twelfth Prediction to the *Pope*, and saies, *Behold, thou hast placed thy selfe above God, but now he will give thee thy reward; thou soughtest worldly glory, but now as worldly things perish, so dost thou: Those things shall befal thee which thou never lookedst for*: And then in his 31 *Prediction* by the image of *four naked children* embracing each other, he saies, *Magna futura est mutatio & renovatio, &c. O! then enters the great change, which shall be called the happy Reformation that followes, which is without deceit, arts, subtleties; but in plaine, naked, innocent Laws. And this shall bee when 60. may be numbered* (*from such a year* (I suppose he meant by *An.* 1660.) And then he goes on in his 32. *Prediction*, which bears the image of the Sun shining upon a man that is asleep, to shew what glorious daies succeed to *Church and State* for ever after that.

Spaine.

Italy.

Laws plain and honest.

Besides him, we shall find *Nostradamus* in his 1. *Century*, and 10. *Quadr.* tels us, what troubles his poor Country *France* must be in; and in 3. *Cent.* 9. 32. 38. 41. and so in 7. 34. he saies there shall be such sudden mutations that their *Salique Law* shall faile them; and finishes his 38. *Quadrin* of his fifth *Centurie* thus,

Prediction of *Nostradamus*.

Qu' en fin fauldra la loy Salique:

Of *France*.

And that their *divisions* at home in *their own Kingdome by their own Princes and Peers* (as it is now) *shall occasion the fall of their Crown, the alteration of their* State, *Lawes, and* Religion: The *Prediction* saies thus, *Ie prevoy de grandes guerres & des grandes effusions de sang, a l' occasion des premiers du Royaume, &c.* But *Wolfius* in his 13. *Centenarie* saies, he had this too, out of an old *manuscript* in the City of *Ausburge*, beginning thus, *Pralia magnatum video, cum sanguinis undâ, &c.* And *Nostradamus* in *Cent.* 5. 9. 99. tels how the *sword* must begin the *Reformation* of *Rome*, and that it shall be ruled by the *Brittains* (meaning our English Army) *Quand Rome aura le chef vieux Brittanique.*

Joannes Wolfius

Of Rome destroyed by our Army of *England*.

Thus one *Joachim* an *Italian* hath long since foretold too, (a-

man many honorable, and learned men make much mention of, as *Paulius Æmilius*, &c.) in a certaine Book of pictured *Prophecies* in the second *Prediction* hee paints out the *Pope* thirsting for the blood of *Christians*, and in the eighth *Prediction* saith of him, *Behold here the Husband of the Whore of* Babylon! and in 25. *Prediction* he saies, *Va tibi Civitas Septicollis, quando* C. *litera comminabitur manibus tuis*, &c. Woe to thee *Rome!* when the letter C. (perhaps the late *Charles*) shall begin to sound within thy *wals*; or else it may be *Cromwel* will give them an *Alarme*. And after that he tels them, that almost all *Christian Princes* and Nations shall unite to *afflict* them, and become their *enemies*, and turn out of the City the proud *Prelates* and *Cardinals*, and take in, in their roome, the humble, and more worthy. *And now proud* Rome (saies he ch. 21.) *thou saith, I sit as a Queen, I am not a widow, neither shall I see sorrow*, &c. *The time is now come that that whorish Synagogue of* Romish Prelates *shall be stripped stark naked, and their* iniquities *laid open*; *For the* LORD *himselfe will arise in Judgement to destroy* Babylon *root and branch, by the hand of the* flying Power (meaning England) *Then shall new Preachers be sent to thee, that shall not only rebuke the* People, *but also thunder against the* Priests, *and put to silence the lofty and swelling* Masters; and they shall so bruise *the* forehead *of that* lewd Whore, *that it shall be reputed Righteousnesse to them that rebuke thee. Finally* (saies he chap. 30.) *the* LORD *shall not make an end till* New things *doe arise*; *and that there come a Generation bringing forth good fruit, and a full* Reformation *be*; Then, *Qui in tenebris ambulaverunt ad lucem redibunt, & quæ erant divisa & dispersa consolidabuntur*, &c.

Predictions of Ioachim.

Concerning CROMWEL it is so be thought

Romes ruin by the English.

English Preachers sent thither.

Predictions of *B. P. Finius.*

Of *Rome.*

Of *Holland.*

Besides him, we have anothers *Judgement* in a *Prediction* of long standing, and that is one *Cataldus Finius*, once Minister of *Trent*. *When* Rome (saies he) *begins to hear the loud bellowing of the fat Cow* (I know not who that is, unlesse the English Nation, as seems by what followes.) *Woe! woe they be to thee O* Flanders *full of blood! and* Zealand, and Holland, *full of treacheries!* (as if this were the way of the war to Rome) *Alas! alas! weep thou unhappy* Babylon! *thou damned pit of Priests! for the dayes of affliction are come upon thee! and like unripe*

corne thou shalt suffer a threshing for thine iniquities. Many shall come against thee; yea, from the foure corners of the Earth, the Holy ones of God shall bee gathered together against thee.

Predictions of Baptista Nazarus, his Ital. diss. Of Spain, France, Germany, Rome.

Over and above all these, one *Baptista Nazarus* hath translated a prophecy out of *Hebrew*, how in the *sixth thousand years* (which is now) *shall begin great wars to vex Nations, and they shall come into* Spaine, France *and* Germany, *and put the* Romans *to the edge of the* sword; and that the English *shall combine with others, and the* Venetians *shall enter into a* holy league *with the* English (I conceive that to be meant a league upon the account of Christ against Antichrist, &c.) *and they shal go on conquering: and have the cheif hand in vanquishing the Turks.* So that it seems long since it was *foreseen* what God would do in, and by this *Nation*, and how fast from them the *Fifth Monarchy* should goe on and grow up, to the ruine of the *fourth Monarchy* in all Nations, which appears to *strike* terrible *strokes* at the *Ecclesiasticall* and *Civill* Interest of *Babylon*. I could heap up many more Prophecies and *Predictions* of this *nature*; But I shall end them in one more of the *Sibyls lib.* 3. *p.* 268. 269. which saies that in the *last daies, after grievous and intestine wars; shall be set up instead of the cruell Lawes and wils of men, the most venerable Decrees, Laws, and Ordinances of the Lord: and then shall the beloved* People *of God flourish again.* So that it seems the *Sibyls* fore-saw how *sadly* the poor *people* would be *oppressed* and *enslaved* by cursed and *cruel Lawes* and *Lusts* of men all along the *fourth Monarchy*, and what *redemption* herein the *fifth Monarchy* would bring them, for as in *Psal.* 72. 3. 7. (Christ) *the King shall reigne* (in those dayes) *and then the Mountains*, (Kings, Princes, Parliaments, Generals) *and the Hils* (viz. Judges, Justices, &c.) *shall bring peace to the people by justice, and thorough righteousnesse*, and then יִפְרְחוּ כִימָיו צַדִּיק וְרֹב שָׁלוֹם עַד בְּלִי יָרֵחַ *in those daies the righteous shall flourish, and abundance of peace shall be, so long as the Moon endures*, and Christ shall *reign* from Sea to Sea (i. e. by degrees at first, till it come) to the *ends* of the Earth; but thus for the first *Reason*,

Predictions of the Sibyls.

Of new Lawes and godly Decrees.

Secondly,

Secondly, This *fifth Monarchy* must enter a pace, for that Christ hath (of right) the *Supream Authority of the Nations*, therefore *Dan.* 7. 27. וּר בּוּתָא דִּי מַלְכְוָת And *the Kingdome* (i.e. the *fifth Monarchy*) and the *summa potestas Regni*, the *Supreame authority of the Nation is his*, or the absolute *Soveraignty* is given him (the ἐξουσία) in *Heaven and in Earth*. Wherefore woe be to those *Usurpers*, that trade, and triumph with the *title* due to *Christ* alone, who is now *coming* for his *own*. No wonder *Holland* hath so hard a *tug* now to keep the *title* of ר I was going to say *Almighty*, but) *High and Mighty*, which Christ has a *Commission* to take from them with a *powder*; Doe but observe *de Wits* Letter to them, dated (11 *alias*) 1. *Aug.* 1653. lying before the *Texel*, who ends it thus,

2 The Supremacy of Christ over all Powers and Nations.

——*Which is the account sent to your High, and Mighty, and Noble, Great and Mightinesses, So ending, I remaine, Your High and Mighty, and Noble, and Great, and Mightinesses faithfull Servant*, Cornelius de Withe Witte. And he deserves the *Withe* for flattering men so.

This must not be endured ere long, and it were well for us if we took not that *Title*, which *Christ* alone must and will have ere long to himselfe as his *by right*. Besides *Christ* alone must be the *Law-giver*, and have the *Legislative Power* in this *Monarchy*, *Isa.* 33. 22. *Jehovah is our Law-giver*, So *Gen.* 49. 10. *Shiloh* should be their *Lawgiver*, so *Psa.* 60. 7. *Judah*: יְהוּדָה מְחֹקְקִי that is, *Christ* (of the Tribe of *Judah*) is my *Lawgiver*; מחוקק tis as much as to say, there is no stability in *Government* or *Laws*, till Christs *Fifth Monarchy*, till he come to give it them. He hath the *Judicial Power* too, *John* 5. 22. 27. But although he doth *delegate* a *Judiciall Power* to his *Servants*, *Isa.* 1. 27. 1 *King.* 6. 12. and subordinate *Officers*, *Isa.* 60. 17. *Dan.* 7. 27. *Rev.* 19. 14. which must all be *Saints* too; yet he *keeps* the *Legislative Power* to himselfe, and will not part with it (nor can he) to *Princes* or *Parliaments*; He alone is to have the absolute Soveraignty, as the word is שלטן *Dan.* 7. 14. So that his *will*, his *word*, or *command* is the *Law*, and the *Law* ought to be none but his *Word*

Who then Law-giver.

What Lawes then?

Who the best Lawyers then?

Vid. *Brain's* new earth.

Vse.
1. To the Parliament, to model all for the fifth Monarchy.
1. To intrust none but honest men.

all grounded, and fetched from the *Word of God*, which is to be the *Statute-Booke*, Psal. 147. 19. He *sheweth HIS Statutes, and HIS Judgements to Israel.* Then the ableſt Lawyers will be ſuch as are moſt *converſant* with Chriſt, his *Scriptures* and *Ordinances*. O happy dayes! then the Lawes will be *healing* as *Soveraigne Medicines*, and the *Magiſtrates* like *Phyſitians* muſt apply them; for theſe and divers other *reaſons* we looke for the *fifth Monarchy*, and doe continually cry, *Come Lord Jeſus! come quickly!* Let every one that longs for theſe *new Heavens*, and *new Earth*, *wherein dwels righteouſneſſe*, 2 Pet. 3. 13. Pray, *Our Father, thy Kingdome come*, (that) *thy will* (may) *be done in earth as it is in heaven*, *Matth.* 6. 10. that *we* may have none but *Chriſts Lawes*, Statutes, and *Government*, but forget *all old Formes* of *Civil* or *Eccleſiaſticke*, for which end *Lord haſten this fifth Monarchy.*

Vſe. My firſt *word* is *full* to our *Governours* in the *Honourable* Court of *Parliament*, if ſo be the *fifth Monarchy* is ſo nigh us, it concernes them to ſet upon their *Generation-worke* then in theſe dayes, which is, to *model* and *conforme* the *Civil affaires* for *Chriſts coming*, I meane more *off* of the *fourth Monarchy*, and more on to the *fifth*; therefore

I Conſtitute none but honeſt *faithfull* men, ſuch as follow the *Lambe*, into places of *truſt*, or *offices* of this Nation, ſeeing none but the *Saints* of *Chriſt* ſhall be his *Officers* here in place and *imployment* for *Chriſt*, and the *Common-wealth* in the *fifth Monarchy* that is now *entring*, Dan. 7. 27. Rev. 17. 14. Pſal. 72. 10. Iſa. 1. 26. Rev. 19. 14. wherefore the ſuffering of *Lawyers* to live ſo by *ſin* in *Weſtminſter Hall*, and in all *Courts* as they doe, will be *unexcuſable* in the day of his coming, 1 *King.* 20. 42. and give the viſible *brand* of thoſe *Governours* in *Iſa.* 1. 23. *Thy Princes are rebellious, and companions of Theeves*, &c. therefore verſ. 24. *Ah! I will eaſe me of theſe my Adverſaries*, as *Rev.* 2. 20. *I have an action againſt thee, for that thou ſuffereſt that wicked woman* Jezabel, &c. So may be ſaid to you, if that you ſuffer this *monſtrous ſociety of open ſinners* that trade in it, and *live* by it to continue. *Nehemiah* would not give his owne brother *Hananiah* a *Commiſſion*, but *becauſe he was a man feering God*, chap. 7. 2. and *David* does pro-

that *his eyes should be upon none but the faithfull ones of the land* Psal. 101. 6. and they that walke holily (and not the wicked) that he would countenance: עִמָּדִי הֹלֵךְ בְּרֶדֶךְ תָּמִים הוּא יְשָׁרְתֵנִי but he even hates their *wicked*, and wil not suffer them in his *sight*; and it is noted of this *man*, that he served his *generation* herein, *Act.* 13. 36. certainly our *Parliament* wil serve their *generation* (as wel as God) most singularly, to put downe these *men of sinne* from their *trading in sinne*. So *Psal.* 101. 8. לַבְּקָרִים אַצְמִית כָּל־רִשְׁעֵי I wil early in the *morning* of my *Government*, the first thing I goe about (sayes he) shal be to throw downe the *wicked*; O that our *Parliament* would eye and own *Davis's practise* herein betimes, to begin this *worke* which wil make them *glorious*, and as *Gods* in the eyes of the people; if they wil not, but yet wil *spare* these *Amalekites*, they may then remember *Saul*, how he was *rejected* for doing the *Lords worke* negligently, and by *halves*, or deceitfully, and not rightly, nor *uprightly*, in that he spared some of those *wicked people* that God would not have spared; therefore was he, yea and his *Houshold* cut off with *reproach* and *shame*, to scare us in *after ages*; let him be your *Sea-mark* herein.

Throw our men of sin.

Secondly, See that all the *Lawes* of this *Nation* are agreeing with the *Word of God*, and those *Lawes* which are contrary to sound *reason* or *religion*, whether in things *Civil* or *Ecclesiastick*, that they may be *abolished* for *ever*, that so our *Governours* may be the *Ministers* of God to us for *good*, as *Rom.* 13. 2, 4. so that those *unjust*, cruel *Lawes*, that proportion not the *punishments* to the *offence*, that put to death *innocent ones*, that delay *Justice*, that *rob* and *wrong the people*, may be all *tried* at the *High Court of Justice*, and receive their *sentence*. O what brave *Bonfires* on a *Thanks-giving day* will the *Popish Decrees*, and *tyrannicall* oppressing *Lawes* that are yet *extant* make? O how wel they would *warme* us! And if our *Governours* would burne the *Whores Flesh* with *fire*, Rev. 17. 16. then let them *burne* all those Acts, *Lawes*, and Ordinances, *Civil* or *Ecclesiasticall*, that keep her *warme* and *stuck* amongst us: *For the Statutes of Omri are* (yet) *kept*, or

2. That the Lawes agree with Gods Lawes.

all the workes of Ahab, and yet walk in your Counsels, that I should make you a desolation, therefore yee shall beare the reproach of my people, Micha 6. 16. Dent. 28. 33. their not throwing downe those *sinfull Lawes* offended God greatly. *Sauls* disobedience was his *confuting* so much with his owne reason, more then with *Gods Word*, and this hath ruined *hundreds*, and made them obstruct the *worke* of *Christ* in every *Generation*; *Jehu* by *Jeroboams* reason of *State* winked at the *Calves* in *Dan* and *Bethel*, although he bragged how little his *Predecessor Ahab* had done, 2 *King.* 10. 18. and how he would exceed him, saying, *Come with me, see my zeale for the Lord*; and yet ver. 29. he departed not from *Jeroboams Calves*. O this *State-policy*, and *reasoning* hath been ever the *Publicke* ruine! but away with that, in the *worke* which is to doe for *Christ*, by burning the *Images*, and pulling downe the *Groves*, wherein so much *sinne* hath been committed; so by *burning* those *Bookes*, and pulling downe those Courts, *Termes* and *Lawyers*, yea and Tythes too, which have occasioned such *actions*, continual complaints, and *vexations* to the people, and *wrongs* to God and men, good and bad.

State Policy a great enemy.

3. To doe all for Christ and his Monarchy.

Thirdly, Improve your utmost for *Jesus Christ*, and his *Monarchy* at *home* and *abroad*, your *Talents* must not be hid in the *earth*, i. e. minding *earthly things*; for your *worke* is to set the *oppressed free*; and as *Mordecai* said to *Ester*, ch. 4. 14. *For if thou holdest thy peace at this time, yet there shall enlargement and deliverance arise to the people from another place, but you and your Fathers house shall be destroyed* (then) *and who knoweth whether you are come to the Kingdome for such a time as this?* Therefore looke to it now, whiles you have a *time* to doe it; and let me adde this to *urge* you, that this *Monarchy* of *Christ* will deliver us from *slavery* and *tyranny*, and set up the *Lawes* of *God* in the stead of *mens*. See *Isa.* 42. 21, 22. *The Lord is well pleased, for his righteousnesse sake, he will Magnifie the LAW*, and make it HONOURABLE; but (as yet in the Fourth Monarchy) *this is a People robbed and spoyled* (as the *Jewes* were by the *Romans*; so we by the *Normans* robbed of all our rights which we hope to be restored into, yea) *they are all* SNARED *in holes, and hid in* PRISON-HOUSES, *they are*

Gods Law must be set up.

BRET, *and note* DELIVERETH. (O sad! if it be said so of this *Parliament* too!) *and for a* SPOILE, *and none saith* RESTORE; my worke and word is to say, *RESTORE*, which if you that are in *Power* refuse to doe it, yet *deliverance* shall come, but *woe be to you!* as to the *exile* of the *Fourth Monarchy*! (which is not as yet out of *rule*) for God hath *tried* and *trusted* you with the *HONOVR* which else *others* shall take from you within *few yeares*; for the *Fifth* MONARCHY must make worke amongst you, and will *make the* LAW (of God) *Great*, *Glorious*, and *Honourable*. The *Law of God*, (which is now slighted, as *imperfect*, whiles men set up their *owne Notions* and *Formes* in the *stead*, and prefer *Gratians*, or a *Justinians* Law, and so make themselves as *Heathens* without the Law of God *amongst* them) this Law lyes in *Deut.* 6. 1. *These are the Commandements* (i. e. the *Ten* in *two Tables* given *Moses* on mount *Sinai*, Exod. 20.) the *Statutes* (i. e. the severall Cases depending on, and arising out of each *Commond*, tending to establish and confirme each *Commond*, as Master *Brains* well observes in his *New Earth*, pag. 9. *and the Judgements*, (i. e, the sentence upon the *breach* of every *Law*, how and what *punishment* must be.) Now this *Law*, *Statute-Books*, and *Judgement-seat* of God must be set up, (and not mans) in this *Fifth Monarchy*, and then shall we be *restored*. 1. To *Gods Lawes*, 2. In our own *Languages* 3. Read and *expounded*, and made *knowne* to the people, *Deut.* 30. 10. to 16. *Job* 7. 49. 4. At *free-cost* without charge. 5. *Justice* wil be had at home then, and *Judges* sit in all the *Gates* of the *Cities*, Deut. 1. 6. And every man *plead* his own *Cause* by the Law of God (then no need of *Lawyers*.) 7. *Justice* wil not then be *delayed*, Eccles. 8. 11. but speedy: 8. And executed without *gaine-saying*, according to the *Law* (set) of *God*, *Hebr.* 10. 28. *Rom.* 2. 2. *Deut.* 1. 7. and without *respect* of persons, *Levit.* 24. 22. *Deut.* 1. 16, 17. 1 *Sam.* 12. 3. *Levit.* 19, 15. 9. Then *Judges* will be as at first, and *Justice* also, *Isa.* 1. 26. in *every City*, 2 *Chron.* 19. 5. *Deut.* 16. 18. and 10. Then the Lord will be our only *Law-giver*, Jam. 4. 13. and *Law abide for ever* without *alteration*: (as there is now, and ought to be in the *formes* of men) wherefore if you be

Gods Law.

Expos.

In the Fifth Monarchy.

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9.
10.

the *Men* whom the Lord will *own* and *honor* in this *worke*: up then! and about it! for the *Body of Lawes* lies ready before you in the *Word of God*. O that you might bee used of God, for Christ in this work of *magnifying his Law* in this *Commonwealth* of *England*! (I was ready to say of *Israel*, but it is not so yet) which should be to your *Fame* for ever! The Lord Jesus *awaken* you with the noise of his *Monarchy*! which is swift in *motion*, and now *nigh us*! *least you be surprized*.

4 To avoid faction, and parties.

Fourthly, Avoid making of *Parties*, and running into *factions*, (as the former *Parliaments* have done) to carry on selfish, *sinfull*, or private *designs*; such men as are spirited for the *fifth Monarchy* will be more *unanimous* then have been hitherto for Christ against *Antichrist*. O what hot *contests* were between the two *Parties* in generall of *Presbyterians* and *Independants* (besides particular *factions*) in the *Parliament* before! what waies they had, thereby to advance and advantage themselves and friends, was obvious to every eye, and by this pretty *Artifice* they shared the *Commonwealth* (almost) amongst them; besides *private cheats*, what abundance of *open* ones, by *gifts*, *rich Offices*, and *Imployments* in Committees and *Treasuries* they obtained? and in pretence of serving the *publick* too, they have shuffled the *trumps* into their own hands. And how *artificially* have they confounded the *Accompts*, by laying on *numberlesse Taxes* and *Assessements*, whilst the multitude of *mony* ran through so many *muddy channels*, *Committees*, *Officers*, and *Collecting lick-fingers*, as it is *impossible* to make any *publick account* thereof. So that notwithstanding all fair promises to the *people*, no *accounts* are, or ever will be given of those many *millions* of *mony* which were made by *Kings Lands*, *Bishops*, and *Deans*, and *Delinquents Estates*, *arrears*, *Excize*, *Assessements*, and the like, which some have licked up so handsomely into unsatiable tubs (εἰς πίθον τετριμμένον &c. that they have bought *great Manners*, and *Lordships* of many *hundreds* a yeare, whilst poor *Publica fides* is but *Punica fides*.

The pretty designs of the former Parliament.

Thus by their *Factions* they had their several *designes* for themselves, and *interests* of their owne, and with their *Hocus Pocasses* could *conjure* up and carry their *own* for the *publicke*, and in pretence of the *publicke* (with honour and *wealth* enough) they did gladly sacrifice the *publick peace* to their own *private* [illegible]

roofs, and when they had set all on fire (as severall times they did in the *Nation* by troubles and wars) they would with joy warme their own hands at those *unhappy* and unhallowed *flames*, which themselves *kindled*; witnesse *Hollis*, *Stapleton*, *Massey*, Sir *John Clotworthy*; and many others more lately, whom I forbear. But see thus the issue of *Parties* and *Factions* in the *Parliament*, to the hindrance and hurt of the *Publick*. And O, how do honest mens *hearts* ake already to hear what *Factions*, Schismes, and *Parties*, are in this *Parliament*? Yea, about the poor, *petty*, *popish trash*, & *Trumpery* of *Tithes*, which shal *tumble* in due time, when *self-interest* is more laid aside, & Christ is with more unanimous concurrence accepted of; for the *Whore* shal be *stripped* as stark *naked* as ever she was *born*, before it be long; Though *Babylon-birds* lament it so. But in the *interim* wee trust our good God will give these *Governours* a new *Clue* to lead them out of this *Labyrinth*. And

So now parties about Tythes.

Fifthly, Follow not *Achitophels Counsell*, for it will come to nought, nor yet *Machiavils Prince*, or *Principles*, which most *States men* have been *Students in*, and *Practitioners* of *ad unguem*: But the *Monarchy* which is *coming* will crush them to some tune. Does it not relish like a *Paradox*, that those Statesmen are most *Machiavilian*, who give him the worst *words*? But beleeve it, some are amongst us now who study his *Politicks* and *Tricks* apace; and (least I should reflect upon the *righteous*, sober, *honest-hearted States-man*) I must show you them to *shun* them, and their *cursed principles*.

5. To avoid Achitophel, and Machiavell.

Vide Moderne Policies.

1 *Principle* they hold is, *To have the shadow of Religion, though they have none of the substance*. This they learned of *Machiavel*, who notes it from *Papirius*, how handsomely hee slighted the *Pullarii* with good words, and was well rewarded; whereas *Appius Pulcher* doing it bluntly and plainly was punished. How many imitate *Herods politicks*, who pretend to *worship*, but intend to *worry*; such dissemble *Piety* so neatly, when they act against it most *strenuously*, that in that very *act* and *circle* of hidden impiety the poore deluded people may, *Saint ipso sceleris molimine Tereus Creditur esse pius*, this is which *hallowes* the most hellish *enterprises*, which surprise *us* in an *ambush*, *surda verbere*; But

1. Principle of Policy.

Machiavell.

1. Principle of Piety.

1. *Principle of Piety*, is to *have the substance of Religion, though without the shadowes and formes*; this is *virtus in potiore*; and *Novatus to the right hand*: And I pray God by this change our *Governors* change these *principles of Policy* for honest, and faithfull *Principles of Piety*; and prefer the *substance* above the *shell*, that God and men may not be mocked so by our *State-Politicians* as they have been; not the poor *People* (who are not able to unriddle them) bee made a *prey* to such *Sphinxes*, whiles like foolish *Birds* they follow the *Kite* in hope of a *prey*, till they be made a *prey*.

2. Pr. of Policy.

2 *Principle of Policy* is, by the most *insinuating applications* to be popular, *looking unto their owne designes in a pretence as for Liberty, Religion, Reformation, or the like.* Their *motto* is, *mel in ore, fel in corde*; they vanish their *vices* (γαυνὰ λίθῳ) and *polish* their *Impostures*, so as *Pindar* saies, πρὸς τὸν ἐπὶ καλὸν ἀπὸ τὸν ἐπὶ κακὸν λόγον, &c. And thus did our former *States men* even *amaze* and rejoyce the *hearts* of the people, with *promises*, and *pretences* as of freeing them from *taxes*, troubles, and *oppressions*, even whilst they were creating new *Acts*, and *Designs* of oppressing them, curling their smooth *Complements* into *rugged* Practises.

Pindar.

2. Pr. of Piety.

2 *Principle of Piety* is, to avoid *Popularity*, which will be *wisdome* when all is done; and indeed our *Lord* and *Lawgiver* Jesus Christ went away from them that would have made him *King*, and evermore he would avoid the *multitudes*, when once they began to throng after him: Besides *Piety* accounts *Plain-dealing* the *Jewel*; and though it be a *maxime* in *morality*, yet it is true in *Divinity* too: *Bonum oritur ex integris.*

3. Pr. of Policy

3 *Principle of Policy* is to *temporize*; like the *Dutch-man* that sails with all *winds*, so they *turn* with the *times*, and like *Cats*, will be sure to pitch upon their *feet*. If the times turn for *Religion*, who like him? if for *Brethren to preach*, he will *preach* too; he can *fashion* himselfe fit for the *times*, *omnia pro tempore, & nihil pro libitu.*

Origen.

3. Pr. of Piety.

3 *Principle of Piety*, the true *Christian* is constant to his Principles, and *holds fast his profession without wavering*, Heb. 10. 24. for all the *times*; If the *ship*, wherein Christs Disciples were, should miscarry, he had rather *there* then *Cæsars*, then *regnare*

1. *Principle of* Politicians, is to put a *necessity* upon the most *exorbitant actions*, for a *Competent apology* for them. O the *abject!* Shall be it for *wars*, acts of *oppression*, *banishment*, *rapes*, or the like, *necessity* makes the *Law*. The *Andrians* answered *Themistocles* (when he came for tribute, and told them he was accompanied with *two Goddesses*: viz. *eloquence* and *violence*, they replied) they had *two Goddesses* assisting, viz. *necessity*, and *impossibility*. 1. Pr. of Policy.

2. *Principle of Piety*, is to put an absolute *necessity* upon nothing but *Christ* and his *Kingdome*, and to hold no *necessity* to any thing that *is sin*; but rather a *necessity* against it, which is the *curse*. 2. Pr. of Piety.

3. *Principle of* Policy, *is to calumniate and inculcate the lapses and failings of their former Rulers with the greatest advantage.* For this doth indear the present *Rulers* the more. 3. Pr. of Policy.

4. *Principle of Piety* is to look upon *infirmities* and *failings* as such, which the best of us are *subject* unto; and ingenuously to look upon the *good actions* to imitate them, as well as the *evill actions* to avoid them; for what is worse then *to aggrave infirmities* in *Governours* themselves. 4. Pr. of Piety.

5. *Principle* of Policy, is to urge good *successes as arguments to authenticate or canonize their cause*, for this *is a popular* and taking *argument*; as the *Romans* were wont to call their *Victories* the *Arbitresse* of their just cause, *Eventus belli vel hos aequos Judex, unde jus stat, ei victoriam dabit, &c.* 5. Pr. of Policy.

6. *Principle* of Piety *is first to have our cause clearly authentick and good*, and then to wait for what successe God will give; knowing *prosperous vices* are *Cardinal vertues* in the account of *fools* and ignorants, *Prosperum ac felix scelus* [illegible] *fuyes* one, *dolus & virtus* are not one; wherefore let our cause be *canonized* in heaven. 6. Pr. of Piety.

7. *Principle* of Policy, *is to oblige some mercenary men that have some influence on others to applaud their actions, and execrate the contraries.* The *Popish Politicians* have imployed the *Jesuites* to such *Offices*, and so have other of the *States*, others as greedy of *gaines*, and as full of *garrulity* or tongue. [illegible] the reason that some *Ministers*, and others, were ex- [illegible] great places & preferments, Colledges or the like, above 7 Pr. of Policy.

7 Pr. of Piety.

7 *Principle* of Piety, is to oblige *such as have influence on God and Christ, to call for his favors to be poured out upon them, and they are content to have the righteous approve them*, Psal. 141. 5. Yea, and find comfort in it; and care not for such *Clerical Statists*, as would *discern* them or others from seeing their errors.

8. Pr. of Policy.

8 *Principle* of Policy, is to *impose Oaths, Covenants, Ingagements full of ambiguity, and yet pleasing and plausible in the vulgar sence, so as may make for their designe.* Thus *Plautus* hath it ——*Pactum non Pactum est, non Pactum Pactum est, cum illic Lubet. τὸ μὲν πάλαι ἀγχόνιον ἦν ἡμῖν, τὸ δ' Ἄνθρωπος ἔχεται. Plutarch* tels us, thus men are couzened with *words*, as boyes with toyes.

Plautus.

Plutarch.

8. Pr. of Piety.

8 *Principle* of Piety, is to be favorable and *cautious* in making or taking *Oathes*, and to be plaine in the *sence* of them, when they are tendred to the *consciences* of men, least they should *ἐπίορκον* or *ἐπίωμον*; a promise is derived of the *performance*, in the Etymol. *ἀπὸ τοῦ ὀμνύειν*, it ties a mans hands behind him: in this let our *Governors* pursue *Piety*.

Aristophanes.

9. Pr. of Policy.

9 *Principle*, Politicians *pursue the most impudent designes with the most confident endeavors*, and the *foulest vice*, with the *fullest face*, as *Cicero* saies. *Such carry things so cunningly, when whom they deceive most, they make appearance of dealing best.*

Cicero de offic. lib. 1.

9. Pr. of Piety.

9 *Principle* of Piety, is to act with *moderation* and *discretion*, by rule and *measure* according to the thing intended, *Phil.* 4. 5.

10. Pr. of Policy

10. *Principle* of Policy, *is to bribe such men to silence, whose mouthes would make a great noise, and whose words have influence upon the people.* And this our *Statists* have usually observed; yea, by the former *Parliament* were many mouths stopped up, and filled with *gifts*, and *gratuities*, that they could not *speake*, and one I could name had five hundred pounds to put him to *silence*, and say nothing, though he knew much of the *corruption* and *injustice*. But I beseech the Lord to lead these *Governors* into the *Principles* of *Piety* and *Honesty*.

C. P.

10 Pr. of Piety.

10. *Principle* of Piety, is as freely to accept of *Impeachment* against a *corrupt Governor*, as against

Subjects; seeing the *evils* of *Governors* is of as bad, yea, of worse *consequence* then the *evils* of *Subjects*: And seeing the *Governors* are no more exempt from *Laws* then the *Subjects*; Therefore we shall find *Romulus* made this agreement with the *Senators*, that the *People* should make *Laws*, and he would take them both for himselfe and others to obey them. And *Ephron* King of the *Hittites* could not grant *Abraham* the *Sepulchre* without the peoples consent: Nor *Hemor* the *Hivite*, King of *Sichem*, contract alliance with *Jacob* without the people would *allow* it, and give him leave. So that the *publick weale* being above the greatest *Governours*, it is of the greatest concernment and resentment to receive complaints against them that are evill *Governors*, without *over-awing*, or *over-ruling* the *Plaintiffs* (as has been formerly;) see but how boldly *Esther* accused *Haman*, chap. 7, 6. Saying, *the adversary, and enemy is this wicked* Haman, *and then* Haman *was afraid*. O this would terrifie the wicked *Grandees* indeed! and no *bribes* would then doe them good, or hide them in their *iniquity* under *golden coverings* from the keen and *quicke eye* of *Justice*.

Fulgos. lib. 3. c. 6.

Gen. 34.

11. Another *Principle of Policy*, I perceive much amongst them is, to *show friendship to their enemies, and courtesie to Malignants, thereby to oblige them and make them their owne*; whiles others (it may be) more *honest*, and heartily their true friends, find not such fair and *affable respect* from them, because they are sure of them (they think) already, as such whose *Principles* and *Consciences* make them friends: this was *Cæsars policy* too, but this is but policy.

11 Pr. of Policy.

Cæsar.

11. *Principle of Piety*, is to make such a difference betwixt *friends*, and *foes*; *Honest men*, and *Cavaleirs*, that the *faithfull may be incouraged and countenanced*, and the *enemies disabled and broken*. It is ever deemed most fordid, horrid ingratitude, to gratifie foes with friends rights; and what do they lesse that give their enemies *good looks*, and their *friends frowns*? this may well prove *miserable policy*. *Ingrata Patria! ne ossa quidem*, said *Scipio Africanus*; O my Countrymen! have I gotten *Victories* and *Triumphs* for you? and must not my *bones* rest amongst you? but must I be *banished*, and your *Ingratitude*? *O ingrata Patria!*

11 Pr. of Piety.

Scipio.

12 Pr. of Policy

12. *Principle of Policy*, is to put others upon *the hazard and Forelorne-Hope to fetch out their designe* (especially if it be dangerous and hot work to have it) *and never to give it over* (once begun) *till it be attained, though they passe through the red Sea of blood to it*: Like the *Ape* that sees a *Chesnut* in the fire, and not knowing how to get it out, snatches up the *Spanniels* foot (that lies by) to fetch it out of the fire, and then he falls to it, and cares not how the *Dogs foot* is scorched for it. So the *thing* be had, some care not how men lye *wounded*, and their Wives be *widowed*, to fetch it for them.

☞

12 Pr. of Piety.

12. *Principle* of Piety, is to put none upon a *design that is too bad for our own bodyes or estates to engage in*, and to take heed of eating and drinking the *blood* of our *Brethren*; I mean by ingaging their Lives, Limbs and Liberties for our *Interests* or self-ends. See why *David* would not drink of the water of the *Well of Bethlehem*, which he had so longed for, in 1 *Chron.* 11. 19. saying, *My God forbid it me, shall I drinke the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives have they brought it me*; no! but in ver. 18. he *poured it out to the Lord*: So the price of blood is not for us, nor poured out to *pitch* us in Estates, or *Mannors*, but must be given to *God*. Woe be to us! if our money, *means*, mansions, or the like be the *price of blood*! God forbid! but let that *designe* be all *Gods* for which *blood* hath been so abundantly shed: And some (blessed be God) in *Parliament* and *Army* are actuated by this *Principle of Piety*, into such a solemn profession for Christ, that they say as *Mephibosheth* said, 2 *Sam.* 19. 30. when the King said, *thou* and *Ziba* goe *divide the Lands amongst you*: Nay, saies he, *let him take all* (and he will) *for as much as my Lord the King is come home again in peace*; So let who will take and divide the *Lands*, whiles the Lord Jesus Christ is coming to reign, for God forbid but this *blood* should be *poured* out to him. In these and many other *Principles of Policy* (which I might easily mention) were our former *Governing men* most unchristianly conversant, to the *contradiction* of the honest and true Principles of *Piety*; which I beseech the Lord our *Jehovah* that this *Parliament* may more abundantly professe, and *decline* [illegible] *villian*, and *Jesuitick* tricks and arts, which will [illegible]

The price of blood for God only.

fessors of them to the purpose at last. We hear of many *Jesuites* sent abroad to drive on *designs*, and doubtlesse they will be tampering with Churches and *States* as much as may be; and *poore England* I feat hath been palpably cheated with them under the *guise* of *Politicians*; for as *Rhetoricke* is like the *hand open*, and *Logick* like the *hand shut*; so is the *Jesuite* an open Politician, and the Machivillian Politician, a *close Jesuite*: One *machi-villanously* principled, is *subtle* and *politick* in his Divinity and Religion; and one *Jesuitickly* principled, is *divine* and *religious* in his Subtleties and Policies; so that as we say of *Simnels*, it is but *bread upon bread*; Such *Politicians* and *Statists* are but *Jesuites* on *Jesuites*.

Jesuited who?

Sim. Cak.

But thus far for a Word and Warning to them which now sit at *Stern*, to *steere* aright for Christ, and the *Commonwealth*, and to doe much in a little time, least they loose their opportunity and *honor together* for *ever after*, and be rejected like *Saul* for doing the *Lords worke negligently*, and but by *halves*, 1 *Sam.* 15.26. 28. and 16.13,14.

Lastly, My *Word* to the *People* is this; First to be *wise in Gods wayes*, and in the *dayes* of this *Generation*; this the people practised in primitive times, and *Issachar* is much commended for *understanding the times, whereby he knew what Israel had to doe* (says the Text) 1 *Chron.* 12.32. There be none that (now) know what *England* hath to do, but such as *understand the times we live in*, how near to *Christs* comming, the *fifth Monarchy*. What left the poor people in *blindnesse*? and gave them up to destruction, or drowning in *Noahs* dayes, but want of *understanding of the times*? And so will be the coming of the *Son of Man*, *Matth.* 24.37. What left the *Pharisees* and *Jews* in *blindnesse*, (as to Christ) and gave them up to hardnesse of heart, and the *curse*, but their *ignorance*? in all *ages* ignorance of the times and *seasons* hath been *fatall* to the *Inhabitants*.

Use 2. Word to the people to understand the times.

Obj. *But in* Deut. 14.10.18. *God prohibits such a practise, observing times, and makes it a curse, &c.*

Object.

Answ. True, it is a very *great curse*, and contrary to the command of God, to observe the *times* in that sence, i.e. by *Planets*, as *Astrologers*, and *Southsayers*, and such kind of [illegible] so *Mecash-sheph* signifies, and so *Menachesh*

Answ.

Against Astrologers.

and *Kosem*, this is positively forbidden, *Levit.*19.26. *Exod.*22. 18. and God will not have it in *Israel* among his *People*. 2 *Chron.* 33.6. *Jer.*27.9. *Mal.*3.5. but threatens *judgements* upon it, and upon the *Nation* where it is *professed*. Wherefore let *Lilly*, and such *unwholesome* and *ominous* fellows look to it. For this *divination* (a *Divis*) takes men off of *God* and *his Word*, and leads them by an imperfect and *lurking light* into dangers and depths of misery. This makes that eminent *Astrologo-mastix*, I meane *Mirandula*, with indignation to conclude, that this *blazing* and *gazing Art* of theirs is but *vanity of vanities, and vexation of the spirits*. Therefore how often doth God gird and upbraid the *Heathen* and their *Idols*, with their *ignorance* of the times and *seasons* (i.e. as to Christ &c.) מִי הִגִּיד מֵרֹאשׁ וְנֵדָע וּמִלְּפָנִים וְנֹאמַר אָמֵן כִּי אֵלִיחֵם אַתֶּם: τις ἀνηγγειλεν ἀπ' ἀρχης και γνωσομεθα και ἔμπροσθεν ἐρεις και δικαιωθησομεθα ὑπο σου. *Isa.* 41. 23. But to this discovery which we speake, the *Candle of Reason*, or meer naturall *light* shines too darkly, and *disenergetically*. Yet the soule is said to partake of *three times*. Viz. 1. *Tempus præteritum memoriâ*. 2. *Præsens intellectu*. 3. *Futurum voluntate*, &c. of *times past*, in the *Memory*; of *times present*, in the *Understanding*; and of *times to come* in the *Will*. Now as to the present *times*, a cleare *understanding is* incumbent; I mean, an understanding shining with the light of *Gods Word*, which is not only *cognoscere res*, but *ordinem & modum rerum*, whereby we shall obviously understand those *causa intermedia*, which the *Schoolmen* say are *impedibiles & defectibiles*, which are *contingents*, and would *interrupt* that *high and mighty* work for *Christ* and his *Kingdom*, which is going on in these daies. Such an *understanding*, inlightned by *Gods Word* of Truth, we must have, as *Daniel* had. For first *Daniel* knew the days and age he lived in, *ch.*9.2. So must we. Secondly, *Daniel* learned it by *Books*, *cha.*9.2. of the *Prophets*, and the *Word of God* relating to those *times*: So must we. And then thirdly, He saw and observed the *deliverance* fore-told to be nigh the time of *travell*, and ready to bee *revealed*: And so must we. And then he fell to his work of *praying*, and beleeving, and *exulting*; and so shal we! and not till then, that we shall *know* [illegible] *doe*; as 1 *Chron.* 12.32. or be obedient to *Gods will*, [illegible] to his *work*, which we must do in these daies. Where-

The stinking *Lilly*.

Mirandula.

Understanding inlightned.

Daniel.

Then we shall fall to praying well-nigh.

1. *Observe all the signs of the Sun of Mans coming, and all the appearances of the Fifth Monarchy now in sight.* And

2. *Hear the voice,* that bids *come up hither!* i.e. out of *Babylon*, and make *hast!* for *Judgement* is falling upon *Babylon.*

3. *Waite with confidence for the next notorious change in England,* And then *lift up your Heads, for your Redemption draweth nigh, i.e.* both in a *spirituall* and *civill reference.* The *Times* will light terribly upon *Priests*, and *Lawyers*; on *Tithes*, and *Termes* ere long, (for all they find so many *Advocates* now) I had intended to have added much for direction and *counsell* to my *Country-men*, but I am prevented by a proud *Alarm* given by some (*bold as blind Bayard*) of the *fiery Clergy*, who make a mighty noise in the eares of many, of answering my *Book* of *Church Disciplme*, called *A Tabernacle for the Sun*, by that I will conclude this the more imperfectly, that I may stop their *Career* upon their first *comming forth*; and if they make hafte, I will waite for them, as one ready to receive their most resolute *Summons* or *Sallies*, being assured of my *Armor*, and *Shield of Truth* in my *Lord Jesus.* Least of all doe I *value* that *very man of words*, the *Libeller* of *Garlick-Hith*, who hath sent to *Renbury* to some of his own *feather* and *spirit*, for a Certificate of his good *behavior* (as appears in the Epistle to the *Reader*) but his *Rehoboham-like brazen shield* shall never *defend* him, or *dignifie* him in the *hearts* of *honest*, godly men (whom he cals *Devils*, and *damned Independants*:) But *empty vessells* make the *greatest* noise; if he be so tedious in his *answer* as it seems he is, it is likely I shall be so publickly (and at such a distance) imployed in my *Lord and Master Christs* work ere long, that I shall want *idle time* to soother my spirits in reading his *Answer*, or returning mine (if it be worth it; and relish of the *Spirit* of Christ, which I have hardly faith enough to beleeve.) But to conclude, The *Day of our Deliverance is dawned*; Let the *Priests* and *Lawyers*, Antichrists *Church* and *State Servants* and *Solicitors* and *howle*; and as many as *trade* with *Babylon*, and *gain* thereby, let them look and lament by *fifty five* next, and *cast dust on their heads*, Rev. 18. 19. for the houre of their *torment* makes hast; therefore woe! woe! woe! to them that hear the *voice* which now calls, and yet will not be ware! and *come out!*

A false Alarme given the Author to take him off of this.

Croston.

1655.

Infelix, cujus nulli sapientia prodest;
Infelix quiretta docet, cum vivat inique;
Infelix qui pauca sapit, spernitque doceri.

Let us not mind then so much as we do to purchase *Land* and *Estates*, seeing the *Fifth Monarchy* will make such mad *works* in the *world*; therefore as *Jer.* 45. 4. 5. *Behold that which I have built.* (in the fourth Monarchy) *I will pull down,* (in the Fifth) *and that which I have planted, I will pluck up, saith the Lord, even this whole Land. And seekest thou great things for thy selfe? seek them not.* The *poor man* will be the happiest man then.

Haud ullum usquam paupere est beatior,
Haud namq; pejor metuitur ab eo status.

And let my *Country-men* that long for the *Liberties* of the *Sons of God*, exceedingly *Rejoyce*, as *Rev.* 18. 20. *Rejoyce over her, for God hath avenged you on her.* Ver. 6. *Reward her even as she hath rewarded you; fill her double.* Then

Rustica Gens *erit optima* flens, *& pessima* Gaudens.
Ungentem pungit, pungentem Rusticus *ungit.*

FINIS.

32092